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Day & Son, Lith^{rs} to the Queen.

ARCHITECTURAL VIEWS

AND

DETAILS

OF

Netley Abbey,

PARTLY SHOWN AS IT ORIGINALLY EXISTED,

WITH

BRIEF HISTORICAL ASSOCIATIONS OF THAT ANCIENT RUIN, AND
DESCRIPTION OF LATE DISCOVERIES.

BY

GEORGE GUILLAUME,

ARCHITECT.

SOUTHAMPTON:

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M.DCCC.XLVIII.

TO
THOMAS CHAMBERLAYNE, ESQUIRE,

THIS VOLUME

ON

Netley Abbey

IS MOST RESPECTFULLY DEDICATED,

WITH PERMISSION,

BY

HIS MOST HUMBLE AND OBEDIENT SERVANT,

GEORGE GUILLAUME.

SOUTHAMPTON, JANUARY, 1848.

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P R E F A C E .

THE ancient and justly-admired ruins of Netley Abbey, which have for years been a source of the greatest attraction to the visitors of this part of the kingdom, and especially to the Antiquary and Connoisseur, are gradually losing their interest by the unsparing hand of time. Year after year the finer, and consequently the more beautiful, parts of the building moulder and fall away.

Within the memory of man, a great portion of the tracery of the East Window of the Church, with some pieces of stained glass were to be seen, but there remains, at the present time, of that once beautiful window only the centre mullion with the foliated ring above, which latter is so much decayed, that it appears scarcely possible to outstand another winter. Other equally interesting parts of the edifice are gradually disappearing, and, in the course of a very few years, it will be so far dilapidated, that it will be impossible to trace out the original design.

It is to obviate, in some measure, this loss, that the Author has given his time and attention to delineate the several parts that are worth preserving, such as may be considered not only interesting to the general observer, but especially to the Antiquary and Architect.

Not that there are any merits in the institution itself that are worthy of imitation in the present improved state of this country, but it is the building only, which all must be alike anxious to preserve, as being a specimen of Ecclesiastical Architecture of the olden time.

The Church is in the early English style, and being of a very simple character affords many useful hints for modern imitation. The plan is cruciform, and is proportioned according to the ancient mysterious figure called the "Vesica Piscis," which is described in the work.

There are many objects in and about the building worthy of notice that have seldom been observed by the casual visitor, yet, when seen, they call forth a series of reflections, the pleasures of which amply compensate for the search. To these objects, trifling as they may appear, the attention of the reader is directed.

The late alterations of Netley Castle for George Hunt, Esq., which were carried on under the direction of the Author, as Architect, have given him great facilities in obtaining information respecting the ruins of the Abbey; and the discoveries made during those alterations, go to prove facts that were before doubtful.

By accurate measurement and minute examination of the ruins, he has been enabled to trace out the original form and proportion of many parts of the building that would, to the casual visitor, appear obscured by decay and ruin. The plates describe more particularly the architectural character of the Church, as it originally existed, with some of the most essential parts in detail.

The walls of the most ancient part of the ruin are built principally of Isle of Wight stone, and mortar composed of lime and gravel, the latter being used in its rough state as it came from the pit. The mortar to the walls, of more recent date, is mixed with sand instead of gravel, by which, independent of the difference of style, the several alterations that have been made from time to time can be clearly traced. The alterations made after the dissolution of the Abbey, are distinctly marked by the use of bricks; there are also other indications that mark the different changes, which will readily occur to the professional visitor.

It is but just on the part of the Author, to those who have favoured him with their names as Subscribers to this undertaking, to offer an apology for the long delay in responding to their kindness. Those who are acquainted with the difficulties there are to encounter in publishing a work of this nature, will readily, and he hopes others will also, extend to him their favour by accepting this apology for the delay, also for any imperfections that may be found in the following pages.

G. G.

BRIEF HISTORICAL ACCOUNT,

ETC.



NETLEY ABBEY is situated about three miles south-east of the town of Southampton, beautifully seated on a gentle declivity within three hundred yards of the water's edge. The ruins are so environed with fine woody scenery as to be almost secluded from observation, except on a near approach, when they burst on the beholder with enchanting effect. The road from Southampton to Netley Abbey till very recently was rather circuitous, but since the formation of a new road along the banks of the Southampton water, which was effected at the expense of Thos. Chamberlayne, Esq., the distance has been much shortened.

Greater facility of visiting Netley has also been afforded since the establishment of a Floating Bridge, which plies across the Itchen river several times within the hour, for the convenience of carriage as well as foot passengers.

To the credit of the proprietors of this undertaking, the working of it, of late, has been much improved, and the passage shortened, by which greater facility of transit and accommodation to the public are ensured.

The passage to Netley by boat, has its own peculiar pleasures, but in consequence of the limited time of the tide serving to re-embark, the most desirable mode is to return on foot, which will not only afford an opportunity of examining the ruins without restriction of time, but will give the visitor a means of enjoying the scenery from the banks of the river, which is of the most beautiful and rich description.

Persons intending to visit Netley should first be in possession of the excellent little Hand Guide or Companion, published some years since by Mr. Bullar, of Southampton, which not only describes the several parts and directs the visitor in his rambles through the ruin, but gives a brief historical account, interspersed pleasingly with anecdote.*

Horace Walpole, in writing to a friend, thus describes Netley Abbey and its scenery:—"How," says he, "shall I describe Netley to you, I can only by telling you it is the spot in the world which I and Mr. Chute wish. The ruins are vast and retain fragments of beautiful fretted roofs pendent in the air, with all variety of Gothic patterns of windows topped round and round with ivy. Many trees have sprouted up among the walls, and only want to be increased by

* To this little volume I have much pleasure in acknowledging that I am indebted for many historical and statistical accounts, entered in the following pages, and I cannot sufficiently express my obligations to its author (Mr. Bullar) for permitting me to copy the painted glass in his possession, that formerly came from the Abbey, by which I am enabled to present to my readers an interesting plate on that subject.

cypresses. A hill rises above the Abbey enriched with wood. The fort, in which we would build a tower for habitation,† remains, with two small platforms. This little castle is buried from the Abbey in a wood, in the very centre, on the edge of a hill. On each side breaks in the view of the Southampton sea, deep blue glistening with silver and vessels, on one side terminated by Southampton, on the other side by Calshot Castle ; and the Isle of Wight rises above the opposite hills. In short, they are not the ruins of Netley, but of Paradise. Oh ! the purpled abbots ! what a spot they had chosen to slumber in ! The scene is so beautifully tranquil, yet so lively, that they seem only to have retired into the world." Thus does Walpole speak of this far-famed Netley, and by those who have seen the spot it is certain the picture will not appear to be over-drawn. Since the time of Walpole the ruins have suffered much from decay, the beautiful fretted roof pendent in the air, spoken of above, has fallen in, having only a fragment here and there, by which to trace out its original beauty. Not only the hand of time, but it is to be regretted that boys and even men, have not been idle in promoting the destruction of many parts of the ruin. Further destruction, however, from the latter cause, it is to be hoped, will be avoided by the precaution that is now taken, the ruin being put under the care of an active person, whose duty it is to see that no injury is done to the building by evil disposed persons. A door has been put up within these few years at the southern (now the only) entrance, which is kept locked after dusk, by which arrangement the boys, who merely came to clamber the ruins in search of birds' nests, and others for worse purposes, are rarely to be seen within the gate. The lovers of antiquity may, therefore, now visit the ruins without the fear of molestation or annoyance, to which they were formerly subject. Good as the above regulations may be, the real lover of antiquity will say that they do not extend far enough : these precautions may preserve the ruins from further wilful destruction, but not from natural decay and destruction caused by the elements. On this ground it has been suggested that an admission fee of one penny be paid by every visitor ; the fund so raised to be expended in maintaining the ruin as it now exists, not by wholesale repair, (which would entirely subvert the impression which the very name of ruin conveys,) but to apply a timely block of stone or a piece of mortar, as may be required, to prevent the downfall of perhaps a choice part of the structure that cannot be replaced, indeed if it could be renewed, it must be by modern hands, and the idea of antiquity would be, to a certain extent, lost. Should the proprietor think proper to act up to the above cited suggestion, it would meet with cordial approbation from all lovers of antiquity. Any surplus that might arise could be well distributed amongst the poor of the surrounding district, whereby the ruin would not only be maintained to afford gratification to future visitors, but would be turned to a practical and beneficial account, to the advantage of the neighbourhood in which it stands.

The name Netley appears to have been a corruption of the original name of Letley, which is doubtless derived from the junction of the Latin word, *lactus*, pleasant, with the Saxon word *ley*, field or pasture. In a charter, granted by Henry III., it is also called Edwardstow.

Netley Abbey was built in the reign of Henry III., at the suggestion, it is said, of Sir

† The suggestion thrown out by Horace Walpole has since been realized. The late T. Chamberlayne, Esq., actuated by that suggestion, erected, about twenty years ago, from the design of Mr. Draper, architect, of Chichester, and at considerable cost, a tower, which building forms two small but handsome rooms, commanding a full view of the Southampton water, and the New Forest on the opposite side of the river. The idea suggested by Horace Walpole has been further carried out by George Hunt, Esq., the present owner, who has converted the original castle into a dwelling house, without altering its external character, availing himself of the use of the rooms above alluded to by a connecting corridor, which together forms a most perfect and unique residence.

Peter de Rupibus, or De la Roche, who was a zealous founder of monastic institutions. Peter de Rupibus was made Bishop of Winchester in the early part of the reign of King John, and held that see till his death, in 1238. He was an especial favourite of King John, and being an accomplished scholar and talented man, with all his failings, was intrusted with the education of Prince Henry. The royal pupil, after he came to the throne, was still greatly influenced by his former instructor, who, taking undue advantage of his sovereign's confidence, rendered himself obnoxious to the English people. Finding he could no longer stem the tide of popular feeling against him, he became, in 1227, a voluntary exile by serving in the Holy Land. Thus he sought to find favour in the eyes of the people, and, in 1231, he returned to England. Before his expedition to the East he had signalized himself as a founder of convents, and as a benefactor of hospitals and monasteries, but it is probable, although the endowment was at his instigation, that Netley Abbey was not begun till after his death.

Bishop Tanner, the historian of English monasteries asserts, that this Abbey was founded in 1239, and it is certain that Roger de Clare (on consideration of receiving five hundred marks sterling) endowed it with certain possessions within three years of that period (that is, in 1242). In the very next year, after Peter de Rupibus returned from the Holy Land, he began to endow the priory of Selborne, which is situated about midway between Winchester and Farnham, and also between South Waltham and Farnham. The convenience of the situation was no doubt the principal reason why that secluded spot was chosen for exhibiting his munificence, as he could without much trouble overlook the workmen, and observe the progress of the building in passing to and from the palace of either place.

As but little has been handed down to us respecting the mode of living and conduct of the monks at Netley, I have given, in a note, a few particulars on that head, relating to their more notorious neighbours at Selborne, gathered from Gilbert White's history of that place, which will serve to show the fallacy of such institutions as nurseries of public morals, and at the same time may not be uninteresting to some of my readers as affording an insight, in some degree, into the manners and customs of the monastic life.*

* "In the year 1373, Wykeham, Bishop of Winchester, held a visitation of his whole diocese, not only of the secular clergy through the several deaneries, but also of the monasteries and religious houses of all sorts, which he visited in person. The next year he sent his commissioners with power to correct and reform the several irregularities and abuses which he had discovered in the course of his visitation. Some years afterwards the bishop having visited three several times all the religious houses throughout his diocese, and being well informed of the state and condition of each, and of the particular abuses which required correction and reformation, besides the orders which he had already given, and the remedies which he had occasionally applied by his commissioners, now issued his injunctions to each of them. They were accommodated to their several exigencies, and intended to correct the abuses introduced, and to recall them all to a strict observation of the rules of their respective orders. Many of these injunctions are still extant, and are evident monuments of the care and attention with which he discharged this part of his episcopal duty.

"Some of these injunctions I shall here produce, and they are such as will not fail, I think, to give satisfaction to the antiquary, both as never having been published before, and as they are a curious picture of monastic irregularities at that time.

"The documents that I allude to are contained in the *Notabilis Visitatio de Selburne*, held at the priory of that place, by Wykeham in person, in the year 1387.

"This evidence, in the original, is written on two skins of parchment; the one large, and the other smaller, and consists of a preamble, thirty-six items, and a conclusion, which altogether evince the patient investigation of the visitor, for which he had always been so remarkable in all matters of moment, and how much he had at heart the regularity of those institutions, of whose efficacy in their prayers for the dead he was so firmly persuaded. As the bishop was so much in earnest, we may be assured that he had nothing in view but to correct and reform what he found amiss; and was under no bias to blacken, or misrepresent, as the commissioners of Thomas Lord Cromwell seem in part to have done at the time of the Reformation. We may therefore with reason suppose that the bishop gives us an exact delineation of the morals and manners of the canons of Selborne at that juncture; and that what he found they had omitted he enjoins them; and for what they had done amiss, and contrary to their rules and statutes, he reproves them; and threatens them with punishment suitable to their irregularities.

"This visitatio is of considerable length, and cannot be introduced into this work; we shall therefore only take some notice, and make some remarks on the most singular items as they occur.

The monks of Netley were of the Cistercian order brought from a neighbouring monastery called Beaulieu, (*Bellus Locus*.) in the New Forest, denoting the beauty of that secluded spot.

"In the preamble, the visitor says, 'Considering the charge lying upon us, that your blood may not be required at our hands, we came down to visit your Priory, as our office required; and every time we repeated our visitation, we found something still not only contrary to regular rules, but also repugnant to religion and good reputation.'

"In the first article after the preamble, 'he commands them, on their obedience, and on pain of the greater excommunication, to see that the canonical hours by night and by day be sung in their choir, and the masses of the Blessed Mary, and other accustomed masses, be celebrated at the proper hours, with devotion and at moderate pauses; and that it be not allowed to any to absent themselves from the hours and masses, or to withdraw before they are finished.'

"Item 2nd.—He enjoins them to observe that silence to which they are so strictly bound by the rule of St. Augustine, at stated times, and wholly to abstain from frivolous conversation.

"Item 4th.—'Not to permit such frequent passing of secular people of both sexes through their convent, as if a thoroughfare, from whence many disorders may and have arisen.'

"Item 5th.—To take care that the doors of their church and priory be so attended to, that no suspected and disorderly females, (*suspectæ et aliæ inhonestæ*.) pass through their choir and cloister in the dark; and to see that the doors of their church between the nave and the choir, and the gates of the cloister opening into the fields, be constantly kept shut until their first choir service is over in the morning, at dinner time, and when they meet at their evening collation.

"Item 6th mentions that several of the canons are found to be very ignorant and illiterate, and enjoins the prior to see that they be better instructed by a proper master.

"Item 8th.—The canons are here accused of refusing to accept of their statutable clothing, year by year, and of demanding a certain specified sum of money, as if it were their annual rent and due. This the bishop forbids, and orders that the canons shall be clothed out of the revenue of the priory, and the old garments to be laid by in a chamber and given to the poor, according to the rule of Saint Augustine.

"In Item 9th is a complaint that some of the canons are given to wander out of the precincts of the convent without leave; and that others ride to their manors and farms, under pretence of inspecting the concerns of the society, when they please, and stay as long as they please. But they are enjoined never to stir, either about their own private concerns or the business of the convent, without leave from the prior: and no canon is to go alone, but to have a grave brother to accompany him.

"The injunction in Item 10th, at this distance of time, appears rather ludicrous; but the visitor seems to be very serious on the occasion, and says that it has been evidently proved to him, that some of the canons living dissolutely after the flesh and not after the spirit, sleep naked in their beds, without their breeches and shirts, (*absque femoralibus et camisiis*.) He enjoins that these culprits shall be punished by severe fasting, especially if they shall be found to be faulty a third time; and threatens the prior and sub-prior with suspension if they do not correct this enormity.

"In Item 11th the good bishop is very wroth with some of the canons, whom he finds to be professed hunters and sportsmen, keeping hounds, and publicly attending hunting matches. These pursuits, he says, occasion much dissipation, danger to the soul and body, and frequent expense; he, therefore, wishing to extirpate this vice wholly from this convent, (*radicibus extirpare*.) does absolutely enjoin the canons never intentionally to be present at any public, noisy, tumultuous huntings; or to keep any hounds, by themselves or by others, openly or by stealth, within the convent or without.

"In Item 12th he forbids the canons in office to make their business a plea for not attending the service of the choir; since by these means either divine worship is neglected, or their brother canons are overburdened.

"By Item 14th we are informed that the original number of canons in the priory of Selborne was fourteen; but that at this visitation they were found to be let down to eleven. The visitor, therefore, strongly and earnestly enjoins them, that, with all due speed and diligence, they should proceed to the election of proper persons to fill up the vacancies, under pain of the greater excommunication.

"In Item 17th the prior and canons are accused of suffering, through neglect, notorious dilapidations to take place among their manorial houses and tenements, and in the walls and enclosures of the convent itself, to the shame and scandal of the institution: they are therefore enjoined, under pain of suspension, to repair all defects within the space of six months.

"Item 18th charges them with grievously burthening the said priory by means of sales, and grants of liveries and corrodiæ.

"The bishop in Item 19th accuses the canons of neglect and omission with respect to their perpetual chantry-services.

"Item 20th.—The visitor here conjures the prior and canons not to withhold their original alms, (*eleemosynas*.) nor those that they were enjoined to distribute for the good of the souls of founders and benefactors; he also strictly orders that the fragments and broken victuals, both from the hall of their prior and their common refectory, should be carefully collected together by their eleemosynaries, and given to the poor without any diminution; the officer to be suspended for neglect or omission.

"Item 23rd.—He bids them distribute their pittances, (*pitancias*.) regularly on obits, anniversaries, festivals, &c.

"Item 25th.—All and every one of the canons are hereby inhibited from standing godfather to any boy for the future, (*ne compadres alicujus pueri de cetero fieri presumatis*.) unless by express license from the bishop obtained; because from such relationship, favour, and affection, nepotism and undue influence arise, to the injury and detriment of religious institutions.

"Item 26th.—The visitor herein severely reprimands the canons for appearing publicly in what would be called in the universities an unstatutable manner, and for wearing of boots, (*caligæ de Burneto, et sotularium—in ocrearum loco, ad modum sotularium*.)

"It is remarkable that the bishop expresses more warmth against this than any other irregularity; and strictly enjoins them, under pain of ecclesiastical censures, and even imprisonment if necessary (a threat not made use of before) for the future to wear boots (*ocreis seu botis*) according to the regular usage of their ancient order.

"Item 29th.—He here again, but with less earnestness, forbids them foppish ornaments, and the affectation of appearing like beaux, with garments edged with costly furs, with fringed gloves and silken girdles trimmed with gold and silver. It is remarkable that no punishment is annexed to this injunction.

Beaulieu Abbey was founded in the year 1204, by King John, for monks of the Cistercian order, a class of religious to which that monarch had previously been particularly adverse. The motives which impelled him to this act of piety, as it was denominated, being difficult to assign to any of his known principles of conduct, have furnished the monks with an opportunity of resorting to the convenient system of miraculous interposition, which is thus related. In the onset of their legend they observe, that “the king after various oppressive measures exercised against the Cistercians, summoned the abbots and principals of that order to Lincoln, whither they hastened, flattering themselves that he would there confer upon them some marks of his grace and favour.” Instead of this the historians continue, “the savage monarch ordered the abbots to be trodden to death by horses; but none of his attendants being found sufficiently cruel to obey the sanguinary command, the ecclesiastics dreadfully alarmed retired hastily to their inn. In the course of the ensuing night, when the monarch slumbered on his bed, he dreamt that he was standing before a judge accompanied by the Cistercian abbots, who were commanded to scourge him severely with rods and thongs; and when he awoke in the morning he declared that he still felt the smart of the beating. On repeating his dream to a certain ecclesiastic of his court, he was advised to crave pardon of the abbots whom he had so barbarously treated, and assured him that the Almighty had been infinitely merciful to him in thus revealing the mysteries of his dispensations, and affording him paternal correction. The king adopting this counsel, ordered the abbots to attend him, and contrary to their expectation received them with kindness, and the remembrance of this dream still continuing to influence his conduct, he shortly after granted a charter for the foundation of the abbey.”

The endowments bestowed by John were very great. Henry III. confirmed all the benefactions of his predecessor, and invested the monks of Beaulieu with the liberty of free-warren throughout their manor of Farendon, in Berkshire, together with the privileges of holding fairs and markets therein on stated days. At the dissolution, in the reign of Henry VIII., the possessions of Beaulieu Abbey were, according to Dugdale, estimated at the annual value of £326 13s. 2d., but according to Speed, at that of £428 6s. 8d.

Beaulieu Abbey was dedicated to the Virgin Mary. A short distance from the Abbey is an ancient building said to have been used as the abbot's lodgings, which, after the dissolution,

“Item 31st.—He here singly and severally forbids each canon not admitted to a cure of souls to administer extreme unction or the sacrament, to clergy or laity; or to perform the service of matrimony, till he has taken out the license of the parish priest.

“Item 32nd.—The bishop says, in this item, that he had observed and found, in his several visitations, that the sacramental plate and cloths of the altar, surplices, &c., were sometimes left in such an uncleanly and disgusting condition, as to make the beholders shudder with horror; (*quod aliquibus sunt horrore*;) he therefore enjoins them for the future to see that the plate, cloths, and vestments be kept bright, clean, and in decent order; and, what must surprise the reader, adds—that he expects for the future that the sacrist should provide for the sacrament good wine, pure and unadulterated; and not, as had often been the practice, that which was sour and tending to decay,—he says further, that it seems quite preposterous, to omit in sacred matters that attention to decent cleanliness, the neglect of which would disgrace a common convivial meeting.

“Item 33rd.—Says that, though the relics of saints, the plate, holy vestments, and books of religious houses, are forbidden by canonical institutes to be pledged or lent out upon pawn; yet, as the visitor finds this to be the case in his several visitations, he therefore strictly enjoins the prior forthwith to recall those pledges, and to restore them to the convent; and orders that all the papers and title deeds thereto belonging should be safely deposited, and kept under three locks and keys.

“In the course of the *Visitatio Notabilis*, the constitutions of Legate Ottobonus are frequently referred to. Ottobonus was afterwards Pope Adrian V., and died in 1276. His constitutions are in Lyndewood's *Provinciale*, and were drawn up in the 52nd of Henry III.

“In the *Visitatio Notabilis*, the usual punishment is fasting on bread and beer, and in cases of repeated delinquency on bread and water. On these occasions, (*quarta feria et sexta feria*.) are mentioned often, and are to be understood of the days of the week numerically on which such punishment is to be inflicted.

“Though bishop Wykeham appears somewhat stern and rigid in his visitatorial character towards the priory of Selborne, yet he was on the whole a liberal friend and benefactor to that convent, which, like every society or individual that fell in his way, partook of the generosity and benevolence of that munificent prelate.

was converted into a family seat. Amongst other parts, the ancient kitchen is now standing, and near it is the refectory, a plain stone edifice with strong buttresses (this is now the parish church of Beaulieu): the abbey, which stood to the north-east, having been entirely destroyed. Thus much has been related here of Beaulieu Abbey, in consequence of its having been the source from whence the first monks of Netley were brought.

Tanner states that in the year 1239, King Henry III. founded Netley Abbey as a monastery for Cistercian monks, and dedicated it to the Virgin Mary and St. Edward, endowing it with various manors in the neighbourhood, and with the advowson of Schyre church. "That it was dedicated to the former of these," observes Mr. Keate, "is sufficiently plain from the charter of King Henry; but that it was at any time consecrated to the latter remains to be proved. The words of the king's charter [which are given in another place] imply no more than a grant to St. Mary's chapel at Edwardstow or St. Edward's Place. It is not improbable, as Letley had been enriched by donations previous to that of its last founder, that some structure had been raised there before by Edward, or was consecrated to him, and that Henry only renewed the foundation, as he afterwards built Westminster Abbey; which (as this might have been) was the work of the confessor, his favourite saint."

There is a statement in Mr. Bullar's hand-guide that tends to confirm the above supposition, in which it is said, that "the supposed arms of Edward the Confessor, a cross, glory, and four martlets, was found carved in the elegant roof of the south transept."

The ruined building to the east is evidently of earlier date than any other part of the abbey; besides bearing stronger marks of decay, it has no reference to the cardinal points, which is an additional proof of its priority of date, as all the buildings which were erected at the same time as the church, comprising the cloisters and other principal parts of the abbey, (except the kitchen,) partake of the same direction as the church, namely, east and west.

The style of architecture of the ruin above alluded to, does not, however, sanction the supposition that it is of much earlier date than the rest of the ruins; the filleted mouldings give an early character to the style, which, together with the more weather-beaten state of the walls, might carry us back a few years before the other erections. This building might have been used, on the final establishment of the abbey, as the residence of the abbot, in the same manner as that of Beaulieu, which was also detached from the other buildings.

Copies of the charters are given in Dugdale's *Monasticon*; that of Henry III. to Netley Abbey, is as follows:—

"Know ye, that we, Henry, by God's grace, King of England, Lord of Ireland, Duke of Normandy and Aquitane, and Count of Anjou, for the welfare of our own soul, and of the souls of our ancestors and successors, have granted, and by this our charter have confirmed, to God and to the Church of Saint Mary, of St. Edward's Place, which we have founded in Southampteshire, and to the abbots and monks there serving God, the place itself in which their abbey is situated, with all its appurtenances, and with all the underwritten lands; namely, of Lettelege, of Hune, of Welewe, of Totenton, of Gumelcune, of Nordley, of Deverele Kingstone, of Waddon, of Azelegh, of Lacton, with all their appurtenances, and with the rents of Charleton, of Southamton, and Southwerk, with appurtenances, and one hundred acres of land in the manor of Schire, with the advowson of the church of the same manor. We have also granted and confirmed to the same monks all reasonable gifts of lands, men, and alms, either at present bestowed on them, or in future by kings, or by the liberality of others.—Given under our hand, at Westminster, on the seventh day of March, in the thirty-fifth year of our reign." (A. D. 1251).

The mention, in the above document, of "*men*" being given to the monks, conveys an idea to the mind of the social condition of this country at the time this abbey was founded. The term "*men*" implies bondmen or villeins, and of such servile condition were they, that they were usually sold, as in this case, in the same manner as timber and rabbits, with the farms to which they respectively belonged.

It was also common, in those days, to grant to certain monasteries the privilege of holding fairs. The display of merchandize, and the conflux of customers at these principal and almost only emporia of domestic commerce, was prodigious, and they were therefore often held on open and extensive plains. One of the chief of them seems to have been that of St. Giles's Hill, near Winchester. It was instituted and given as a kind of revenue to the Bishop of Winchester by William the Conqueror, who, by his charter, permitted it to continue for three days; but, in consequence of new royal grants, Henry III. prolonged its continuance to sixteen days. Its jurisdiction extended seven miles round, and comprehended even Southampton, then a capital trading town; and all merchants who sold wares within that circuit forfeited them to the bishop. Officers were placed at a considerable distance at bridges and other avenues of access to the fair, to exact toll of all merchandize passing that way. In the mean time, all shops in the city of Winchester were shut. In the fair, was a court called the Pavilion, at which the bishop's justiciaries and other officers assisted, with power to try causes of various sorts, for seven miles round; nor, among other singular claims, could any lord of a manor hold a court baron within the said circuit, without licences from the Pavilion. During this time the bishop was empowered to take toll of every load or parcel of goods passing through the gates of the city. On St. Giles's eve, the mayor, bailiffs, and citizens of the city of Winchester, delivered the keys of the four city gates to the bishop's officers, who, during the said sixteen days, appointed a mayor and bailiff of their own, to govern the city, and also a coroner to act in the said city. Tenants of the bishop, who held lands by doing service at the Pavilion, attended the same with horses and armour, not only to do suit at the court there, but to be ready to assist the bishop's officers in the execution of writs and other services. Many extraordinary privileges were granted to the bishop on this occasion, all tending to obstruct trade and to oppress the people. Numerous foreign merchants frequented this fair; and it appears that the justiciaries of the Pavilion, and the treasurer of the bishop's palace of Wolvesey, received annually for a fee, according to ancient custom, four basins and ewers, of those foreign merchants who sold brazen vessels in the fair. In the fair, several streets were formed, assigned to the sale of different commodities, and called the Drapery, the Pottery, the Spicery, &c. Many monasteries in and about Winchester had shops or houses in these streets, used only at the fair, which they held under the bishop, and often let by lease for a term of years.*

The Cistercian order took its rise in 1075, from twenty-one zealous monks in the monastery of Molesme, in Burgundy, who, with their abbot Robert, complaining that the rule of St. Benedict was not strictly enough observed, obtained permission of Hugh, Archbishop of Lyons, and Legate of the Holy See, to settle in a place called Cisteaux, five miles from Dejou. Such was the beginning of the Cistercians, whose monasteries were so numerous in aftertimes, all of which were dedicated to the Virgin Mary. This order of monks came into England in 1128, and before their dissolution had eighty-five houses in this country. At their separation from the Benedictines, they assumed a white habit, by which they were distinguished from that order, the monks of which wore a habit of black.

* Wharton.

The Cistercian mode of living was very rigorous. The monks were to wear no shirts, to eat no flesh except in sickness, to lie on straw beds, tunics and cowls, to rise at midnight to prayers, and in all their exercises to observe a continual silence. Their habit was a white robe resembling a cassock, with a black scapulary or short garment over the shoulders, a hood, and a woollen girdle.

All, however, did not prevent the Cistercian from ultimately becoming what the monks of Clugni (Benedictine) had been. As a Roman Catholic writer observes, "the monks degenerated from their primitive severity of conduct and simplicity of manners, and immorality and disorder took the place of piety and discipline."

Amongst the early benefactors of Netley Abbey were Edward, Earl of Cornwall, John de Warrenne, Earl of Surrey; Robert Ver, and Walter de Burg, the latter of whom invested it with lands, in the county of Lincoln, which he held of the king, *in capite*, by the service of presenting him with a head-piece, lined with fine linen, and a pair of gilt spurs.

The Rolls of Parliament record, in the sixteenth year of Edward I., A. D. 1288, a complaint of the abbot of Netley against Robert de Barber, Robert le Mercer, and Peter de Lyons, bailiffs of Southampton, which was heard at Westminster, before the Bishop of Winchester and others. It seems that the abbot had gone into the town with three of his "men," John Messell, John Giffard, and Walter Sakenayl, with some articles for sale, which are not specified, but are called in general "their merchandises;" and that the bailiffs had charged them a "theolonium," or toll of a hundred shillings. The abbot pleaded the charters of his monastery, as exempting him from toll in all fairs and markets. The bailiffs replied, that they had a charter of an earlier date, empowering them to take the toll without exception or exemption. The case was subsequently heard before the king and his council. It was then decided, that in all acts of buying and selling for the necessary use of the abbot and his people, either "as to food or clothing, or such like," no tolls should be taken, but that this exemption should not extend to any trading engagements. This seems to have been all that the abbot himself demanded.†

In 1280, in the eighth year of Edward I., the Rolls of Parliament record a grant of one cask of wine a year to the abbot of Letley. About this time, and as early as 1215, the merchants of Southampton are said to have imported more wine than any other merchants in England, those of London excepted. In those days white or sweet wines were mostly in use, and these were chiefly imported from Genoa and Venice by aliens, who were restricted to this port by a duty, payable to Southampton, if the wine was landed elsewhere. The former extent of this trade may be inferred from the numerous large vaults beneath the houses near the quay, in the High Street, and in various parts of the town.

Many privileges were granted to the burgesses of Southampton by King John. He granted them the port of Portsmouth in ferm, for which, together with the ferm of Southampton, they were to pay two hundred pounds yearly. The agreement to pay this sum sufficiently indicates the opulence and flourishing state of the town at that period, which appears to have arisen principally from the wine trade.

In the time of Edward I., considerable trade was carried on between this port and France, and the war which commenced between that country and England, was in a great measure owing to the detention, at St. Valley and Barfleur, of some ships belonging to Southampton.

† Bullar, Rolls of Parliament.

At the accession of Edward III., the trade of the town was very flourishing, and continued so till the commencement of the rupture with France in 1338, on account of the refusal of the states of that kingdom to acknowledge the claims of Edward to its throne. The same year the mayor and bailiffs were commanded, by writ, to cause all their ships of forty tons burthen and upwards, to be victualled, and furnished with men at arms ready to defend the land in case of invasion : these preparations were, however, made too late ; the French, with their allies, the Spaniards and Genoese, landed in October from a fleet of fifty gallies, and having slain all who opposed them, they entered and plundered the town, and afterwards destroyed the greatest part of it by fire. Many of the principal inhabitants were at the same time inhumanly put to death. This fatal event interrupted the growing prosperity of Southampton, as many of the merchants were totally ruined, and others afterwards removed to places less exposed to invasion. In the following year an act was passed for rebuilding and strongly fortifying the town.

Soon after the accession of Richard II., another attack was made on the town by the French, who appear to have been desirous of effecting its destruction ; this time, however, they proved unsuccessful. The attempt appears to have led to the further strengthening of the town, as Richard is said to have erected a castle for its defence ; but that fortress was built long before, even as early as 1153. It was most probably repaired and enlarged by this sovereign at the same time additions were made to the walls, and other fortifications constructed. In this reign, a plan was proposed by a rich Genoese merchant, for rendering Southampton one of the principal ports in Europe ; but the jealousy of some London merchants is said to have defeated the design, and to have occasioned the death of the projector by assassination.

Henry IV., in his first year, granted the two hundred pounds to be paid annually during pleasure for the repairs of the fortifications. In the same reign, the merchants of Genoa were permitted to import their merchandize into London, but were still obliged to land their commodities previously at Southampton, or to pay a duty, by way of penalty, for landing them elsewhere.

The almost continual wars between England and France, during the reigns of Henry V. and VI., greatly affected the commerce of the town, and impoverished its inhabitants, whose distresses are fully set forth in a charter granted in the year 1445. The subsequent contentions for empire between the houses of York and Lancaster still further contributed to the destruction of its trade.

The feuds, indeed, ran so high, that a fierce skirmish took place at Southampton, among the partizans of the rival houses, in which several of the inhabitants were slain. About twenty others of the Lancastarian party were afterwards condemned and executed, and their carcasses were impaled by the king's orders.

During the succeeding reigns to that of Henry VIII., the commerce of Southampton continued in a tolerably respectable state, and the port was much frequented by the merchants of Venice, who traded pretty largely in wool and tin. The importation of wool, however, being stopped, a great part of the commerce of the town was lost.

From this period, the importance of Southampton gradually declined for upwards of a century, and Bishop Gibson speaks of it as having lost most of its inhabitants, together with its trade. The great houses of the merchants, he observes, "are now dropping to the ground, and only show its ancient magnificence." This state of things was gradually altered during the last century, when it became much frequented as a watering place.

Since the formation of the Railway and the establishment of Docks, the town has again assumed its natural position, that of a mercantile port. The favourable position which Southam-

ton holds, by nature, for mercantile transactions, and the facilities that are now given it by the art of man, for cheap and expeditious transit to the grand emporium, (London,) will, without doubt, maintain the town in its present character.

It does not appear that the quietude of Netley, during the troubles of its neighbouring town, Southampton, was in any way molested; it is, however, recorded in the Rolls of Parliament, that the abbot was twice summoned to the Parliament at Westminster, in 1294 and 1295, (the 22nd and 23rd years of Edward I.,) to treat on the affairs of Gasgony, the subject in dispute between the two countries.

There was no ecclesiastical connexion between the monks of Netley and the town of Southampton. The priory of St. Dionysius, commonly called St. Denys, having been previously founded, had the patronage of the principal churches of the town, which right was vested in them by Henry II.

The Priory of St. Dionysius was founded for black canons by Henry I., in 1124, being rather more than a century before the abbey of Netley. It is seated on the banks of the river Itchen, about two miles and a half from Netley. On the dissolution of this priory, in the reign of Henry VIII., the annual value of its possessions was estimated at £80 11s. 6d. according to Dugdale, and £91 9s. according to Speed.

On the other bank of the river Itchen, nearly opposite the priory, is said to have been the site of the celebrated Roman Clausentum; the site is at present the property of Mrs. Stuart Hall, whose house (which is in the castellated style) is built partly of the old materials.

Netley Abbey shared in the general suppression instituted by Henry VIII., at which time its inmates consisted of twelve monks and the abbot. Their library, according to Leland's Collectanea, could boast but of one single book, (the *Rhetorica Ciceronis*,) which, if correct, plainly shews that they were not much given to literature. The annual value of their possessions, stated by Dugdale, was £100 1s. 8d.; and by Speed, £160 2s. 9½d. But the revenues, according to the return made by the king's commissioners, in 1537, were as follow:—at “Welowe,” rent of assize* of the value of 8s. 3½d. a year; rent of customary tenements, £8 14s. 2d.; rent of the manor, with tenths, £5 6s. 8d.; perquisites of the court, 1s. 6d.; rent of the rectory, £3;—at Totton, rent of assize, 6s. 1d.; rent of customary tenements, £3 17s. 8½d.; perquisites of the court, with pannage of swine,† 2s. 5d.;—at Southampton, rent of tenements, £3;—at Raydon, (perhaps in Suffolk,) rent of manor, £6 6s. 8d.;—at West Setley, rent of close, 10s.;—at North Leigh, rent of assize, £1 11s.; assart‡ rent of free tenements, £3 3s. 5½d.; rent of customary tenements, £23 14s. 3d.; rent of manor, £6 13s. 4d.; perquisites of court, £1 6s. 3d.;—at Gonehelne, rent of manor, £15;—at Keyngeston Deverell, rent of manor, with tenths, £22; perquisites of court, 14s. 9½d.;—at Mitcomb Regis, rent of tenements, 16s. 8d.;—at Charleton, rent of tenements, £5 13s. 10d.;—at Letley, the site of the abbey, £1; rent of assize of tenements, £7 11s. 3d.; rent of Grange, £7 9s. 4d.; rent of water-mill, £1;—at Hound, rent of assize, £6; rent of windmill, £2; perquisites of court, £1;—at Shottishaa, rent of assize, £6 1s. 8d.;—at Shollinge, rents, £2 14s.;—at Shamelhurst, rent of assize, £8 19s. 9d. The total of these sums is £146 3s. 1d. This return having been made by authority it must supersede the estimates both of Dugdale and Speed. At the period referred to, this sum would have afforded a comfort-

* Rent of Assize—small reservation of rent.
to feed on the acorns, &c.

† Pannage of Swine signifies the right of turning swine into the woods
‡ Assart, pulling up the wood by the root.

able subsistence for a community not more numerous, especially as they could raise all the chief necessities of life on land of their own. Of this we may judge by the account which Latimer gives, in a sermon preached before Edward VI., A. D. 1549, of the times immediately preceding his own :—" My father was a yoman and had no landes of hys own, only he had a farm of iii or iiij pound by yere at the uttermoste, and hereupon he tilled so much as kept half a dozen men. He had walke for a hundred shepe, and my mother milked xxx kyne. He was able and did finde the kyng a harnesse, [that is, a man completely armed,] with himself and his horse, while [i. e. until] he came to the place that he shoulde receive the kyng's wages. He kept me to schoole or els I hadde not been able to have preached before the kyng's majesty now. He maryed my sisters with v pounds or xx nobles a piece. He kepte hospitality for his pore neighbours, and some almes he gave to the pore ; and all thys dyd he of the said farm."

The following prices of the necessities of life about the time referred to will also afford materials for calculation :—" In 1550, wheat was at 1s. 10½d. the bushel, the price of an ox was £1 16s. 7d., of a cow 16s., of a sheep 4s. 3¾d., of a hog 5s. 6d., of a goose 1s. of a hen 8¼d., of a pound of butter 5d., of a pound of cheese 2d., of a gallon of ale 1½d., and beef and mutton were 1½d. per pound.

The following is an extract, from Gage's History of Hengrave, of prices given for labour and building materials about the same period as the above :—

Item, paide to Esope the sawer, and his fellow, for iiij days	.....	.....	iijs.
Item, paide to John Linge, mason, and his son, for v days a piece	.....	.....	vs.
Item, paide to John Haddenham, for sarving of the mason for ij days, at iiij <i>d.</i> the day			vii <i>d.</i>
Item, paide to Dyriche the ioyner, and Bartholomew his svaunt, for xvj dayes, at viij <i>d.</i> the day, a piece	.....	.....	xxjs. iiij <i>d.</i>
Item, paide to Gret Richard, the mortar maker, for v days	.....	.....	xx <i>d.</i>
Item, paide for xxij chaulder of lyme, at ijs. <i>vd.</i> the chaulder	.....	.....
Item, paide to the vycher of Cavenham, cxij lb wayght of leyde	.....	.....	vs.
Item, paide to John Godfrey for a lode of tymber	.....	.....	vjs.
Item, paide to my Lorde of Bury, for a clamp of bricks, vj ^{xx} iiij ^m ij ^{ce}			xx <i>li.</i> xs.
Item, paide to the painter, for iiij days	.....	.....	xvii <i>d.</i>

After a survey of the ruins, the imagination recurs to past times and pictures the Abbey in all its former splendour and magnificence, when, with their wonted pomp and ceremony, the monks inhabited it and performed their daily offices.

The **Abbot** was the chief officer of every abbey, and was generally called the Lord Abbot. His election was attended with much ceremony, and, according to the chronicle written by Jocelyn, who was himself a monk, the appointment was often made without any regard to character or fitness.

Next in dignity to the abbot was the **Prior**, and in the absence of the abbot he acted as his substitute. The sub-prior, in like manner, assisted the prior, whose especial duty it was to observe the conduct of the monks. In some convents which had no abbot the prior was the principal.*

The great officers under these were generally six in number, and they are thus enumerated :—

Cellerarius, or the Cellarer, who had charge of the feeding department, and was considered the "second father" of the convent. Fuller says that these officers affected secular gallantry and wore swords like lay gentlemen.

* The dissolution of monastic institutions deprived twenty-six abbots and two priors of their votes as members of the upper house of Parliament.—*Andrews*.

Magister Operis, or the Master of the Fabric, who probably looked after the buildings, and took care to keep them in good repair.

Elemosynarius, or the Almoner, whose duty it was to distribute at the gate the daily fragments, and the various anniversary donations of the monastery.

Pitantiarius, who had care of the pietances, which were allowances upon particular occasions over and above the common provisions.

Sacrista, from which is derived our word Sexton, had charge of the sacramental plate, and received the fees and oblations made at the great altar, and other altars and images in the church ; he had also to provide the bread and wine for the sacrament.

Cambrarius, or the Chamberlain, who had to provide things necessary for the clothes, bedding, etc., and to see to the cleanliness and shaving of the monks. The shaping of the hair into certain forms with the scissors and razor, which was practised by some orders of monks, was deemed emblematical of the Saviour's crown of thorns, and significant of humility. The latter I take to be more especially marked, when the head is entirely shorn, as is represented of the Cistercian order in Dugdale's Monasticon.

Besides these there were also the **Thesaurarius**, or the Burser, who received all the common rents and revenues of the monastery, and paid all the common expenses.

The master of the novices had the care of the young persons who were to be brought up as monks, these were taken from the various ranks of life, but it appears that poverty was often the cause of rejection, while noble birth and wealth obtained the preference.

The **Refectiarius**, or the Refectiener, had the superintendence of matters connected with the dining room and over-looking of the cooks : he had likewise the keeping of the cups, salts, ewers, and all the silver utensils except the church plate.

The **Infirmarius** had charge of the sick, and to see to the necessary preparations for the burial of the dead.

The **Precentor**, or Chantor, had control over the the choral service, and all matters connected therewith : he had also the custody of the seal and kept the *liber diurnalis*, or chapter book, and provided parchment and ink for the writers, and colours for the limners of books for the library.

The **Hospitarius**, whose business it was to see strangers well entertained, and to provide firing, napkins, towels, and such like necessities for them,

The **Janitor**, or Porter, was to keep the gates duly watched to prevent the admission of any improper character, and to see to the timely going in and out of the young.

The **Terrier** was to see to the sweeping of the chambers and the cleanliness of the napery.

The **Granetarius** attended to the stores or garners.

The **Porcarius** looked after the swine.

Besides which, there were the Orchardier, the Butler, the Larder Keeper, the Baker, Sub-baker, and the Basket Keeper ; several of the latter officers, however, apply only to large institutions. The bakers in the monastery of Clugni, are officially " forbidden to sing psalms, like other monks, when at work, lest any saliva should fall into the dough."

The offices belonging to the larger description of abbeys were generally these :—

The Hall or Refectory, and adjoining thereto, Locutorium or Parlour, where leave was given for the monks to discourse, who were enjoined silence elsewhere.

Oriolium, or the oriel, was the next room, the use whereof was for monks who were rather stempered than diseased, to dine therein.

Dormitorium, the Dormitory, where they all slept together.

Lavatorium, generally called the Laundry, where the clothes of the monks were washed, and where also at a conduit they washed their hands.

Scriptorium, a room where the Chartularies were busied in writing, especially in the transcribing of these books :—1. Ordinals, containing the rubric of their missal, and directory of their priests in service ; 2. Consuetudinals, presenting the ancient customs of their convents ; 3. Troparies ; 4. Collectaries, wherein the ecclesiastical collects were fairly written. This was the ordinary business of the chartularius and his assistant monks, before indolence, ignorance, and other abuses had entered their ranks ; they also employed themselves occasionally in transcribing the fathers and classics, and in recording historical events.

Adjoining to the Scriptorium was the Library, which, in most abbeys, was furnished with a variety of choice manuscripts.

The Kitchen, with Larder, and Pantry adjoining.

The Abbey Church consisted of—1. Cloisters, consecrated ground, as appears by the sepultures therein ; 2. Navis Ecclesiæ, or the body of the church ; 3. Gradatorium, the ascent out of the former into the choir ; 4. Presbyterium, or the choir, on the right side whereof was the stall of the abbot, with his moiety of monks ; and on the left, that of the prior, with his ; and these, alternately, chanted the responsals in the service ; 5. Vestiarium, or the vestry, where their copes, surplices, and other habiliments were deposited ; 6. Vaulta, a vault, being an arched room over part of the church, which in some abbeys, as St. Alban's, was used to enlarge the dormitory, where the monks had twelve beds for their repose.

Concameratio, being an arched room, betwixt the east end of the church and the high altar, so that in procession they might surround the same, founding their practice on David's expression—" And so will I encompass thy altar, O Lord."

To the church belonged also Cerarium, a repository for wax candles ; Campanile, the steeple ; Polyandrium, the churchyard.

The remaining rooms of an abbey stood at a distance from the main structure, and were as follow :—

Eleemosynaria, the almonry, vulgarly the ambry, a building near or within the abbey, wherein poor and impotent persons were relieved, and maintained by the charity of the house.

Sanctuarium, or the sanctuary, wherein debtors, taking refuge from their creditors, malefactors from the judge, lived all in security.

At a distance, stood the stables, which were under the care and management of the Stalarius, or master of the horse, and the Provendarius, who, as his name imports, laid in provender for the horses. These were of four kinds, namely—1. Manni, geldings for the saddle of the larger size ;—2. Runcini runts, small nags ;—3. Summarii, sampter-horses ;—4. Averii, cart or plough horses.

Besides the buildings above-mentioned, there was a prison for incorrigible monks. The ordinary punishment for small offences was carrying the lantern ; but contumacious monks were sent to prison by the abbot.

Other buildings there were, such as Vaccisterium, the cow-house ; Porcarium, the swine sty, etc.

Granges were farms at a distance, sometimes of several miles, kept stocked by the abbey, and so called "*à grano gerendo*."

The first community of monks is said to have been established by St. Anthony, about the middle of the fourth century. In a deserted part of Upper Egypt he resided for a time in solitude, but afterwards collected a number of persons around him, to live in the practice of religious observances and manual labour. It does not appear that any written regulations were composed for their guidance, but at a subsequent period Pachomius became the author of a rule for the monastic profession. Among the early English monasteries we read of the rules of St. Gregory, St. Columba, an Irish monk, and of others; but the Benedictine, introduced by the celebrated Wilfrid about the middle of the seventh century, quickly superseded all the other orders. Its chief peculiarity was that of allowing to the brethren of every monastery, the right of choosing their own abbot, while in other orders the abbot was appointed by the bishop of the diocese. Three indispensable conditions were common to all these institutions, viz., an implicit obedience to the commands of superiors; a renunciation of private property; and, above all, celibacy. Nuns were subject to similar regulations, and bound by similar vows. The penitent and devout laymen evinced their pious sentiments by voluntary oblations of goods and provisions. Some of the ecclesiastics were not contented with these spontaneous offerings, but exhorted, persuaded, and terrified their ignorant and credulous hearers, until they obtained from them a very considerable part of their property. The principal source, however, of ecclesiastical revenue, was tithes, which were rigorously levied, not only from the produce of the earth, but on every species of annual produce, including the profits of merchandise and of military service,* under the name of plough-alms, kirk-shot, soul-shot, and leot-shot; other contributions towards the support of the clergy, and the repairs of their buildings, constantly exercised the piety of the faithful at home, while the grants to foreign ecclesiastics, under the name of Rome-scut, Peter-pence, or royal alms, by the pilgrims, evince not only the superstition of the times, but the gross political ignorance which prevailed. While we remember that a portion of the revenues of the church was intended for and appropriated to the poor, for whom no legal provision then existed, it is at the same time necessary to consider that the really helpless poor were not numerous in this country until manufactures had diverted the energies of the labourer to pursuits, which, unlike agriculture, are liable to sudden interruptions from external circumstances, and often cease, unexpectedly, to require or reward his exertions.

Great alterations in the state of the Anglo-Saxon church was effected, by the destructive ravages of the Danes; most of the monks and priests were massacred by these marauders; married clerks were ordained in consequence of the diminution of the numbers of the clergy, and monachism became nearly extinct.† It was revived again by Edgar, (the patron of St. Dunstan,) who boasted that, during the first six years of his reign, he had peopled no less than forty-seven monasteries with monks. At this period the roads between England and Rome were so crowded with pilgrims, that the very tolls which they paid were objects of importance to the princes through whose territories they passed, and very few Englishmen imagined they could reach heaven without paying this compliment to St. Peter, who, they were taught, kept the key of the celestial regions.‡

Between the conquest and the first year of King Henry III., there were founded and re-established four hundred and seventy-six abbeys and priories, and eighty-one alien priories.

Religion, (says William of Malmesbury,) which was almost extinct in England, revived after the settlement of the Normans. Then, he says, you might have seen magnificent churches and monasteries arising in every village, town, and city,—in a word, so much did religious zeal

* Wilkin's Concilia.

† Osbern.

‡ William Malmes. de Pontif. i. ii. c. 11.

flourish in our country, that a rich man would have imagined he lived in vain, if he had not left some monument of his pious munificence.

The chronicler, Jocelyn, relates histories and incidents that occurred in common life, amongst the inmates of the Abbey of St. Edmundsbury, of which he was a member, which speaks volumes against the fraternity, and shews that although the monks separated themselves from the external polluted world, still ignorance, superstition, and vice reigned within their own secluded walls. St. Bernard, the abbot of Clairvaux, appears to have laboured hard to bring about a better state of things amongst the Cistercian order, but with little success. His numerous letters, still extant, furnish undoubted evidence of the degenerate state into which the monastic life had fallen.

St. Bernard was so energetic and persevering, in attempting to rectify the abuses to which the Cistercians were guilty, that he is usually considered as their "second founder," and the name Bernardins extensively prevailed.

Their usual habit was a white gown with a black scapulary, but when they officiated, they put on a large white cowl with great sleeves, and a hood of the same colour.

The Bernardins had their origin towards the beginning of the twelfth century. The short interval that had elapsed, between the formation of the Cistercian order, (which was in 1075,) and of the reform made by St. Bernard, proves that as soon as the first fervours which instituted the rigid forms and ceremonies had passed away, religion itself became distasteful, and began to sink under the load, which, through a mistaken zeal and total ignorance of human nature, had been laid upon it. This remark is further borne out by the ill success with which the exertions of St. Bernard himself were attended, as it has been observed by a writer on this subject, "that had St. Bernard been permitted, after the lapse of a century, to return to the world, he might have gathered up his arrows of reproach against the Cistercians, to hurl them afresh at his own order." This leads the mind to reflect on the motives which actuated the original founders of these institutions, and if we refer back for that purpose to the origin of monastic life, and trace up its subsequent progress, we shall, I think, with some degree of certainty, discover the cause of the early degeneracy amongst its members.

Anciently, the monks were all laymen, living in seclusion, and were only distinguished from others, by a peculiar habit and a life of great devotion. The primitive monks were prohibited from taking the priesthood, and, as appears by the letters of St. Gregory, the priests were expressly prohibited from becoming monks. It was not till the time of Pope Cyricius, that they were called to the clericate; since that time, the priesthood has been united to the monastic profession.

From the above facts we might infer, that the monks, up to the time alluded to, (that of Pope Cyricius,) had acted up to their profession and maintained a propriety of conduct. As long, therefore, as the monastic life continued in its original simple state, a consistent conduct existed, but it had no sooner united itself to the priesthood, than additional and unnatural restraints, with a load of forms and ceremonies peculiar to their profession were introduced, which acted as a clog to real devotion: this together with their superstitious practices, and future mode of adding to their numbers, paved the way for all the abuses to which the institutions were afterwards so universally subject. It has been observed by M. Nichole, that "as many became religious from domestic chagrin and pride (which leads people to abscond, when they cannot make a figure to their own mind) as from real piety." He adds, that "a girl must be made a religious for no

other reason, but because she cannot be married answerable to her condition." It has been remarked by an advocate of monasteries, that "the monks cherished and kept alive the lamp of learning, which otherwise would have been trodden in the dust, by the haughty steps of Barons and the reckless hoofs of the boors." We will grant to these institutions as much as the most strenuous advocates can wish, that they preserved the Bible and other valuable records from oblivion, and that alms and food were distributed at the gate. Although to them (with but few exceptions) the Bible was a sealed book, the grand purpose of its preservation was effected through their instrumentality. By this service it must be admitted they have handed down to posterity a great and incalculable benefit, for which we should feel deeply indebted. With them, however, the Bible was a sealed book, and the lamp of science which shines so brightly in these latter days, and brings to light all the capabilities of nature, and all the resources of art, how dimly did it glimmer in those days. A few bright stars, however, stand out in grand relief in those darkened ages of this country. Among the more elevated members of the church, there were to be found men who maintained the dignity of their nature, high above all baronial, all kingly pretence. The name of Wykeham only has to be mentioned to call forth feelings of the highest degree of veneration and regard, that it is possible for man to have for the memory of another. We have noticed before the visitation of this prelate to the priory of Selborne, and doubtless he has in like manner often honoured Netley with his presence, and with the same pastoral care attempted to check its growing abuses.

The establishment at Netley did not die a natural death as did that of Selborne, but (latterly with but few inmates) lingered on till the time of Henry VIII. when it shared in the general suppression instituted by that monarch. At the sight of a ruined building such as that of Netley, of which this attempt conveys but a feeble description and a more imperfect history, the mind is led to contemplate the fate that has overtaken it. When we reflect that this building and several hundred others which now lay in ruins, were once religious institutions of this country, the subject for contemplation is extended to an immeasurable degree. The rise, decline, and fall of nations have been traced to natural causes, and it might be asserted with an equal degree of truth, that it has hitherto been so with all the institutions of man. Man himself in his natural and uneducated state is subject to all the influences of his lower feelings, and to the vicissitudes of life consequent thereto; and it is so, not only individually, but collectively. It is therefore not surprising, that all institutions existing under that degenerated state of man, should partake of the same quality, and consequently, when subject to the ordeal of a more enlightened age, when the higher feelings predominate in the people, the institutions are as it were, by common consent, either by slow degrees or at a favourable juncture, cleansed of its former impurities and imperfections, which the improved state of man enables him to see; and he then wonders at the follies and superstitions of his forefathers. Occasionally in former days, a bright star shone, who threw off the thralldom of habit and custom, and as it were, burst through the veil of our more degraded nature into a higher sphere of existence; but these bright lights were so "few and far between," that they acted merely as sparks, falling on green embers, which not only refused to ignite in consequence of their non-congenial state, but damped the energies of the proffered light. The purifying influence of the reformation has done much, but it will not be till the multitude is become more congenial for the spread of spiritual truths, and unbiassed by the influence of temporal motives, that we can expect to see a more permanent and universal principle of thought and action. When this state of things comes to pass, error and superstition will give place to

truth and sound sense, religion will address itself universally, not to the senses and lower feelings of our nature, but to the understanding and higher faculties of the soul ; and being divested of man's devices, and reduced to its native simplicity, true religion will become, not only universally taught, but universally practiced. That this is far distant, the present divided state of the religious world too plainly shows ; yet, that such a time will come, the following admitted axiom, independently of other considerations, fully proves. It is said that " knowledge is the parent of truth, as ignorance is the parent of error, these two powers must be in a state of constant opposition, and in proportion as the former (knowledge) becomes diffused, the strongholds of the latter (error) must be successively invaded and overthrown." It might also be inferred from the above, as well as from actual experience, that as long as ignorance exists amongst any part of the human race, there will not be found wanting teachers to disseminate error. In this age and country, however, we seldom mistake credulity for faith, or allow to mere corporeal austerities and mortifications that veneration and regard which is due to superior virtue, the infallible mark of genuine piety.

The Protestants, in many essential practical points of religion, agree with their Roman Catholic Brethren, they differ only in matters that have been introduced since the primitive ages of Christianity, and which it was the avowed object of the reformers to expunge. These interpolations had been made from time to time by the Romish church, to adapt their religion to the ignorance and superstitions of the people or nation which they wished to subdue ; as an instance of which, it is related of this country, that " Pope Gregory I., to facilitate his object in establishing the Roman Catholic faith among the Saxons, adapted his instructions to the idolatrous habits of his intended converts, by allowing them to perform many superstitious ceremonies as before, but changing the object of their worship. To this pontificate are to be ascribed the chief abuses of the Romish church, all of which may be traced to a scheme for extending ecclesiastical influence. Hence, in the liturgy or ritual composed by this Pope for the use of the Latin church, we find the doctrine of purgatory is made an article of faith, and the invocation of saints and angels, the veneration of relics, masses for the living and the dead, the use of images in churches, lustrations of holy water, and other superstitious acts were inculcated." With due deference to the opinion of many persons of the present day, I cannot so readily admit the absurdity or inutility of fasting as practised by our Roman Catholic brethren ; indeed, on the contrary, I am persuaded that if the action of the body on the mind in its different stages of repletion, or under the influence of some kinds of food, was better understood by the generality of persons, the utility of fasting would not be doubted.

It has been often observed that heathens are sooner converted to Popery, than to the Protestant faith, which is attributed to the outward ceremonies introduced by the Catholics, which address themselves directly to the senses : the intellectual part, the only reality of religion, they are not capable of comprehending so readily. So it is in Christian countries, where ignorance abounds, there Romanism flourishes, as a practical proof of which, I might instance only the capitals of two neighbouring countries, that of France and Ireland : the superiority of one over the other, in point of education, cannot be doubted. In the latter it is said, that the Roman Catholic places of worship are well attended both by men and women ; but, with regard to the former place, (of which I can speak from personal observation,) the churches are very thinly attended, and, in a congregation of two hundred persons, not more than twenty men are usually to be seen. This does not look well on the part of our Gallic neighbours, but it forcibly proves the fact, to every unprejudiced mind, that education revolts from a religion that teaches for doctrine that which is

contrary to reason and revelation, be it never so much disguised in pomp and outward ceremonies. If the happiness of a country depends in any measure on its religion, (of which their cannot be a second opinion,) the comparison between England and Ireland, or between England and the Roman Catholic countries of the continent, cannot fail to produce, on every reflecting mind, a strong impression in favour of Protestantism.

Netley Abbey, as a monastery, lasted about three hundred years, and during the whole interval it may be questioned whether it attracted a tithe of the attention that the ruins do at the present time. The site of the abbey, the farm and the manor of Hownde, was granted by Henry VIII., in the year 1537, to Sir William Paulet (afterwards Marquis of Winchester). He is said to have been a man of talent and learning, and to have stood high in the favour of the king. In the twenty-fifth year of the reign of Henry VIII., he was sent with the Duke of Norfolk to attend Francis I., of France, in his intended interview with the Pope, at Marseilles.

He accompanied Henry, in 1544, in the taking of Bologne, and in the fifth year of the reign of Edward VI. was advanced to the title of Marquis of Winchester, for his services in aiding the defeat of the Duke of Northumberland's attempt to set his daughter (Lady Jane Grey) on the throne. Both Mary and Elizabeth continued him in the office of Lord High Treasurer, which office he held, notwithstanding the changeful times, during the lengthened period of nearly thirty years. Having been asked how it was he had kept his post through so many changes of Government, he is said to have replied "by being a willow, not an oak," which has been construed as meaning pliancy of conduct. But Mr. Lodge, in the "Portraits of Illustrious Personages of Great Britain," applies quite a different meaning to the above sentence, and which he has quoted from the following lines on long life, said to be the composition of the Marquis:—

"Late supping I forbear;
Wine and women I forswear;
My neck and feet I keep from cold;
No marvel, then, though I be old.
I am a willow, not an oak;
I chide, but never hurt with stroke."

The two last lines are construed by Mr. Lodge as meaning his command of temper, as if he had said, "I corrected mildly with a willow twig, and not an oaken cudgel." This is an ingenious conjecture, but not altogether satisfactory.

After the demise of this nobleman, which occurred at the age of ninety-seven, in 1572, Netley appears to have been one of the appendages of the Earldom of Hertford, or Barony of Beauchamp. Edward Seymour, heir to this title, whose father (the Duke of Somerset) was beheaded in the reign of Edward VI., was deprived of it while a minor, by an act passed in the sixth year of that reign, by which lands of great value reverted to the crown; but, in the first year of the reign of Queen Elizabeth, his title and possessions were restored. About two years after, in the month of August, 1560, Queen Elizabeth visited the Earl, at his residence, then called Netley Castle. By an entry in the register of St. Michael's church, Southampton, it appears that "the Queen's majesty's grace came from the Castle, Netley, to Southampton, on the thirteenth day of August, and she went from thence to the city of Winchester, on the sixteenth day, 1560."

Not long after this, the Earl felt the effects of Elizabeth's displeasure, he having privately married Catherine Grey, sister of the amiable and lamented Lady Jane, who, through the ambition of her parents, lost her head on the scaffold for aspiring to the crown.

Catherine, being discovered to be pregnant, was committed to the Tower. Having confessed her marriage with the Earl of Hertford, he was immediately summoned from France, where he was making a tour of amusement. On his arrival, he was put under confinement, and was sentenced by the Star Chamber to nine years' imprisonment and a fine of fifteen thousand pounds. His lady was kept in prison till death released her, in January 26, 1567. The validity of the marriage, however, was afterwards tried, and proved at common law.

It was to this sister that the accomplished Lady Jane Grey addressed, shortly before her execution, in the blank leaves of a Greek Testament, and in the same language, an invaluable letter, from which the following is an extract :—

“ I have sent you, my dear sister Catherine, a book, which, although it be not outwardly trimmed with gold, yet is inwardly more worth than all the precious mines which the vast world can boast of. If you with a good mind read it, and with an earnest desire follow it, no doubt it shall bring you to an immortal life. It will teach you to live and to die. It shall win you more and endow you with greater felicity than you should have gained by our woful father's lands. Trust not that the tenderness of your age shall lengthen your life ; for to God, when he calleth, all hours, times, and seasons, are alike, and blessed are they whose lamps are furnished when he cometh. Be penitent for your sins, and yet despair not ; be strong in faith, yet presume not. Seeing you have the name of a Christian, follow as near as you can the steps, and be a true imitator of your Master, Christ Jesus.”

The Earl of Hertford was afterwards twice married, and, in the year 1591, gave a grand entertainment to Queen Elizabeth, at his seat, near Hartford Bridge, when the beauties and virtues of the maiden Sovereign were the grand themes that larded the daily festivities, and on the departure of the Queen, the sum of her perfections were thus emblazoned, in a two part song :—

O ! come againe, fair natures treasure ;
Whose looks yield joyes, exceeding measure,
O ! come againe Heav'ns chiefe delight ;
Thine absence makes eternall night.
O ! come againe, worlds star bright eye ;
Whose presence doth adorne the sky,
O ! come againe, sweet beauties sunne ;
When thou art gone, our joys are done.

The Queen was so highly satisfied with her entertainment that she promised the Earl her special favour. The Earl of Hertford died in the year 1621, and was buried in Salisbury Cathedral. His grandson, William, succeeded to his titles and estates, who received his education at Magdalen College, Oxford. In 1640, Charles I. conferred upon him the title of Marquis, and appointed him governor of the young Prince of Wales. In 1660, Charles II. restored to him the family title of the Duke of Somerset : in the same year, this loyal nobleman died, and was buried at Great Bedwin, in Wiltshire. Through his influence with the corporation of Southampton, Alexander Ross was indebted for the mastership of the free grammar school of that place.

It is somewhat singular, observes a learned writer, that two different possessors of Netley, should have drawn on themselves regal displeasure, on account of matrimonial connexions with ladies related to the crown. The last mentioned nobleman married for his first wife Lady Arabella Stuart, a near relative of James I. by the family of Lennox, and descended equally from Henry VII. James, disapproving of the match, which was concluded without his consent, the Marquis

was committed to the tower, and the Lady was confined to her house at Highgate. In 1611, her husband found means to escape to Dunkirk, but Arabella, attempting to follow, was overtaken and committed to the Tower. The separation from her husband, whom she tenderly loved, and other afflictions, produced an aberration of mind, which brought her to an early grave in 1615.

The Abbey appears to have been subsequently in the possession of an Earl of Huntingdon, who, it is said, converted the west end of the nave of the church into a kitchen, but there is no appearance of truth in this statement, as, although there are some remains of brickwork, there is no vestige of a flue, or other indication of its having been so appropriated, and, to render it more improbable, the monks' kitchen, which is of ample size for any private family, still bears evident marks of its having been so used by the discoloured state of the plastering, which is nearly black from the effects of smoke.

The church, or part of it, no doubt, during the occupation of the Abbey, as a private residence, was used for religious purposes. According to Keate, "the lady of Francis Lord Seymour, a younger branch of the Hertford family, lay in there of Charles Lord Seymour, second baron of Troubridge, who was baptized in the Chapel."

In 1770, the Abbey was in the possession of Sir Bartlett Lucy, at which time some of the materials were disposed of by contract to Mr. Walter Taylor, a builder of Southampton, who bought them for the purpose of removing them to erect a town house at Newport, and dwelling houses at other places. This sacrilegious work, however, was checked, and further demolition prevented, by the death of the contractor, which circumstance is attended with a singular coincidence of the confirmation of a dream, and is thus related.

After the conclusion of the contract for the purchase of the materials, Mr. Taylor dreamt that he had already commenced operations, and that a key-stone of the west window of the church fell, and fractured his skull. He mentioned the subject of his dream to the father of Dr. Isaac Watts, who advised him not to expose himself personally during the demolition. Notwithstanding this advice, and the expostulation of his friends, it appears that Mr. Taylor took an active part in the operations, and in an exertion to tear down a board, he loosened the fatal stone, which fell and fractured his head. The wound was not considered mortal, but in the operation of extracting a splinter, the instrument of the surgeon slipped, entered the brain, and caused instant death.

Mr. Clift was afterwards the owner of the ruins, of whom the late Mr. Dummer purchased them. By the will of Mr. Dummer, and after the demise of his widow (afterwards Lady Holland) they became the property of the late William Chamberlayne, Esq., M. P. for Southampton, to which town he was a great friend and benefactor.

After the demise of William Chamberlayne, Esq., the ruins, with other extensive property in the neighbourhood, came into the possession of his nephew, Thomas Chamberlayne, Esq., who, taking advantage of the rising condition of Southampton, has judiciously allotted portions of the land, bordering the Southampton Water, for building purposes, a great part of which has been readily taken.

In 1841, George Hunt, Esq., of Southampton, became the lessee of the Castle and lands immediately adjoining, which, at considerable cost, have been much improved.

The Castle, agreeably to the taste of Horace Walpole, has been converted into a private residence, which circumstance will, doubtless, tend much to the preservation of the neighbouring ruins from further injury.





Netley Abbey Church.

The elegiac effusion of Bowles over the dismantled but picturesque remnant of this Abbey possesses great beauty :—

“ Fall’n pile ! I ask not what has been thy fate,—
 But when the weak winds, wafted from the main,
 Through each lone arch, like spirits that complain,
 Come hollow to my ear, I meditate
 On this world’s passing pageant, and the lot
 Of those who once might proudly in their prime
 Have stood with giant port ; till, bow’d by time
 Or injury, their ancient boast forgot,
 They might have sunk, like thee : though thus forlorn,
 They lift their heads, with venerable hairs
 Besprent, majestic yet, and as in scorn
 Of mortal vanities and short-lived cares :
 E’en so dost thou, lifting thy forehead gray,
 Smile at the tempest, and Time’s sweeping sway.”

The following lines are from the pen of Keate :—

“ Now sunk deserted, and with weeds o’ergrown,
 Yon prostrate walls their awful fate bewail ;
 Low on the ground their topmost spires are thrown,
 Once friendly marks to guide the wandering sail.
 The ivy now with rude luxuriance bends
 Its tangled foliage, through the cloister’d space,
 O’er the green windows mouldering height ascends,
 And fondly clasps it with a last embrace.”

DESCRIPTION OF PLATES.




PLATE I.

THIS plate contains relics that have from time to time been found at Netley, the most interesting of which is the figure of a monk drawn in outline on a stone slab, and is represented in the centre of the plate. Unfortunately, the inscription is too much effaced to afford any clue as to the date of its execution, or the name of the person whom it is intended to commemorate, the only letters legible being “qui obiit” above the head of the figure. The figure is formed by a simple incision made in the stone of nearly a quarter of an inch wide, and the same in depth. The stone is of a soft nature, (apparently Caen,) and much decayed at one edge, it was broken in two or three pieces in taking up, but it has been carefully restored, and fixed in one of the walls of the octagon tower at the Fort, or Castle.

This interesting monumental slab, with one or two others, were found during some operations that were going on near the Castle. In excavating by the large drain, which extends from the fish ponds under the kitchen of the Abbey down to the river, the men came in contact with a hard flat surface, which proved to be a paved floor, covered with a quantity of gunpowder, and a few cannon balls of various sizes. It is conjectured, and without much room for doubt, that this repository was formed as a magazine to the Fort, at the time of Henry VIII., in whose reign the Fort was built; being about the same period as the Castle at Calshot.

From the remains of caps and bases, and other worked pieces of stone, found in the walls during the alteration of the Fort, it is evident that the Abbey afforded materials for the erection of the less sacred building, and the stones forming the floor of the magazine, were doubtless taken from the same source, in all probability from the floor of the church.

The most ancient known example in this country of incised sepulchral slabs is in Wells Cathedral, to the memory of Bishop Byttone, who died A. D. 1264. In the fifteenth century when the alabaster of Derbyshire was extensively worked for monumental effigies and ecclesiastical decorations, that material was frequently used for incised slabs. Occasionally the incision was filled up with coloured mastic, to mark the design more distinctly.

The other slab found in the magazine, was of Purbeck Portland marble, with no incised figure, but with part of a Latin inscription, written in old English characters, which is shewn in the margin of the plate. Unfortunately the name is also obliterated, and the date, although remarkably distinct, is rendered rather obscure by the doubtful meaning of the letters    Was it not for the beautiful style of writing, which seems to indicate a much later date, I should be inclined to take the meaning to be eleven hundred, (m for one thousand and j for one hundred,) but as neither the style of the letters, nor the original foundation of the Abbey, can

sanction so early a date, I think the last letter j must be intended for five hundred, making the more probable date of fifteen hundred. The panelled frame in which the inscription is written, is taken from the groined ceiling over the east window, likewise the two rosets in the left hand corners.

The two heads in the top right hand corner, representing Henry III. and his Queen, are taken from Sir Henry Englefield's History of Southampton, which were sketched from a building in that town, and said to have been brought from Netley.

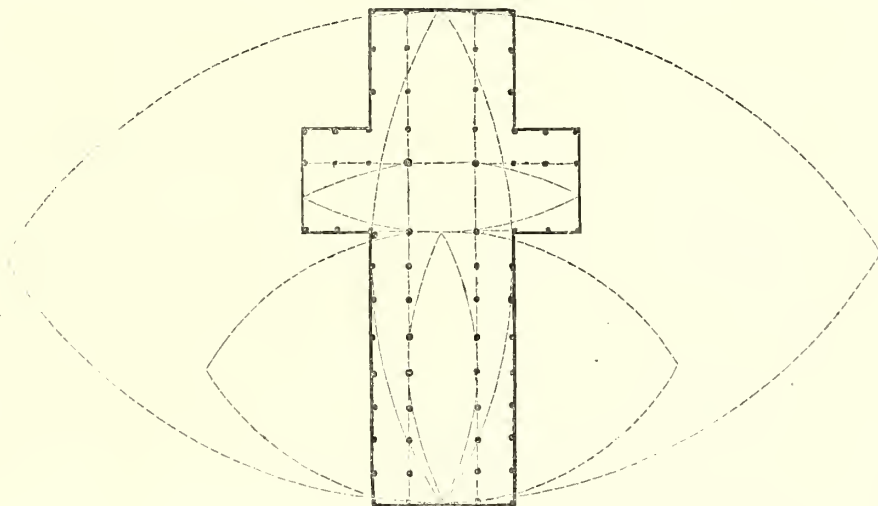
The Fleur-de-lis, taken from a tile in my own possession, came from one of the floors of the Abbey. The tile is six inches square, formed of red brick earth, inlaid with white clay and glazed. The edges of the tile are bevelled, which might be well imitated by modern manufacturers, to conceal the mortar joint.

PLATE II.

The grand point of attraction for the visitors who now frequent the ruin, is the church. There are still remaining many highly interesting portions, the greater part of which are embraced in the accompanying plate. The view of the east window in this plate, does not convey, to the full extent, its present ruined state, as the foliated ring is in fact partially crumbling, and appears to be scarcely capable of resisting the force of another storm.

PLATE III.

The Abbey in its day must have been far more extensive than we now see it, as is evident from the discovery of foundations in the adjoining field. The plan here shown, represents the ruin as far only as it can be traced with any degree of certainty. The church, even in its present state, is by far the most attractive part of the ruin, but, being shorn of its north transept and nave pillars, the symmetry of the plan is destroyed. In the plate, the north transept as well as the pillars of the nave are supplied, which renders apparent the symmetrical beauty of the original structure. It has been supposed by some writers, that gothic churches and cathedrals were usually proportioned agreeably to the mysterious figure called the "visica pisces," and this church, of Netley, evidently tends to confirm the supposition, as will be seen by the adjoining cut.



In this instance, by the application of the figure as here shown, not only is the length of the entire building proportioned to its width, but the minor parts are proportioned to each other on the same principle.

In arranging a new church according to this method, the length of the church being decided on, the width and length of the nave and transepts, and other subordinate parts, can be readily obtained. The method of striking the *visica piscis* adopted by some authors, of embracing the transepts with the nave, is not so satisfactory, nor is it so well adapted for practical use.

The more we become acquainted with the first principles of Gothic architecture, the more readily must we admit the high degree of skill and ingenuity of its authors. The pointed style of the first and second period is far superior to any other method of building for ecclesiastical purposes, and, with judicious management, may be adapted with propriety to Protestant churches.

Dr. Hook says, "as Gothic architecture was at its excellence in the fourteenth century, you ought to master the principles of your art from the ancient models; and then, having studied your Prayer Book, you ought to apply those principles to the production of an edifice, in which the services of the existing Church of England may be performed 'in the beauty of holiness.'"

Even with respect to galleries, they are unsightly objects, but they are sometimes necessary. In the fourteenth century, when the ritual was in a dead language, the people assisted, but took no part in the service. The ritual has now been translated into the vulgar tongue, that all the congregation may hear and bear their part in the services; while, in mediæval churches, ample space was required for processions, we, on the contrary, require to have many people accommodated in the smallest possible space. Where this can be done without galleries, every one will desire to dispense with them; but practical men will be unwilling to remove them entirely, until our architects have seriously considered whether they cannot be made ornamental as well as useful.

As a rectifier of the tastes and opinions of many of the present day, the following quotation, from Fuller, although quaint in language, should be spread far and near. He says of the true church antiquary, that "he baits at middle antiquity, but lodges not until he comes at that which is ancient indeed. Some scour off the rust of old inscriptions into their own souls, cankering themselves with superstition, having read so often *orato pro anima*, that at last they fall a praying for the departed, and they more lament the ruine of monasteries than the decay and ruine of monks' lives, degenerating from their ancient piety and painfulness."

"Indeed, a little skill in antiquity inclines a man to Popery, but depth in that study brings him about again to our religion. A nobleman, who had heard of the extreme age of one dwelling not farre off, made a journey to visit him, and finding an aged person sitting in the chimney corner, addressed himself unto him with admiration of his age, till his mistake was rectified; for, 'oh, Sir, (said the young old man,) I am not he whom you seek for, but his sonne; my father is further off, in the field.' The same error is daily committed by the Romish Church, adoring the reverend brow and grey hairs of some ancient ceremonyes, perchance but of some seven or eight hundred years' standing in the church, and mistake these for their fathers, of far greater age, in the primitive times."

It may be remarked, that the inclination of the chancel towards the south, observable in the plan of some of our cruciform churches, is also evident in the example at Netley: it is said to indicate the inclination of our Saviour's head on that side when on the cross. The aisles in the north and south transepts were, no doubt, occupied as chantries: the remains of some masonry between the pillars of the latter indicate as much. The spiral staircase formed the approach to

the triforium, and to an apartment formerly occupying the space over the transept groining, which apartment was lighted by a handsome triplet window, still existing.

In the margin of an ancient map of the county, a view of the south transept is given, from which, together with the present remains, I am enabled to give a plan of the groining as it originally existed. The doorway to the sacristy is of rather a handsome design. The doorway in the centre of the south wall of the nave is comparatively of modern introduction.

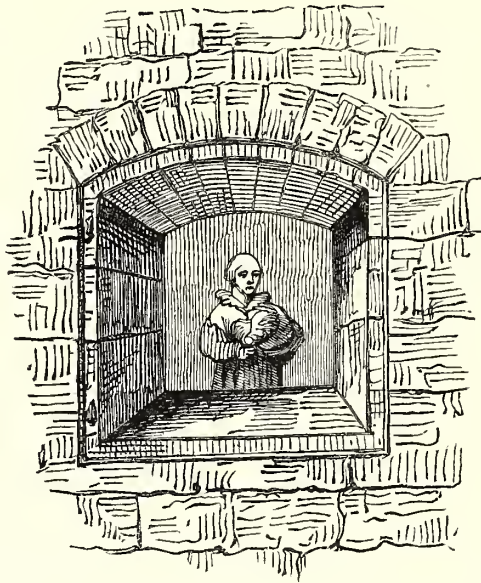
In the north and south walls, in corresponding positions near the east end, is placed an almy, or locker, with indications of shelves and rebates for the doors. Close to the almy, in the south wall, is placed a piscina, and two others are in the south transept. At the west end, immediately on entering the small door of the northern aisle, was a pedestal for holy water, as is evident by the remains of a Purbeck marble block in the wall. The stone bench that originally existed between the pillars, extending westward from the centre door of the nave, might probably have been for the use of the monks under correction, who were not allowed to enter the body of the church, and whose private entrance might have been at the small doorway, communicating with some place of confinement, under a covered passageway: what renders this supposition more probable, is, that indications of a covered passageway still exist. Immediately adjoining the south transept is a groined apartment, marked B on the plan, which was used as the sacristy; it has at present a very gloomy appearance, and even in its best days must have been very deficient of light. This apartment has not less than two large recesses, as closets for vestments, and two smaller ones, one of which is a piscina, and the other an almy. Over the groined ceiling is a small vaulted chamber, which probably had some connection with the church by the circular staircase, for the convenience of the nightly service, called the *nocturnæ vigiliae*.

The adjoining apartment C was the chapter house, about thirty-two feet square, the groining of which was supported on four central pillars and by brackets in the wall. Plate VIII. represents the interior of this apartment, with one or two trifling exceptions, as it originally existed.

The passageway D formed a communication from the cloisters to the garden, and what is supposed to have been the abbot's residence: it has a simple vaulted ceiling without groins.

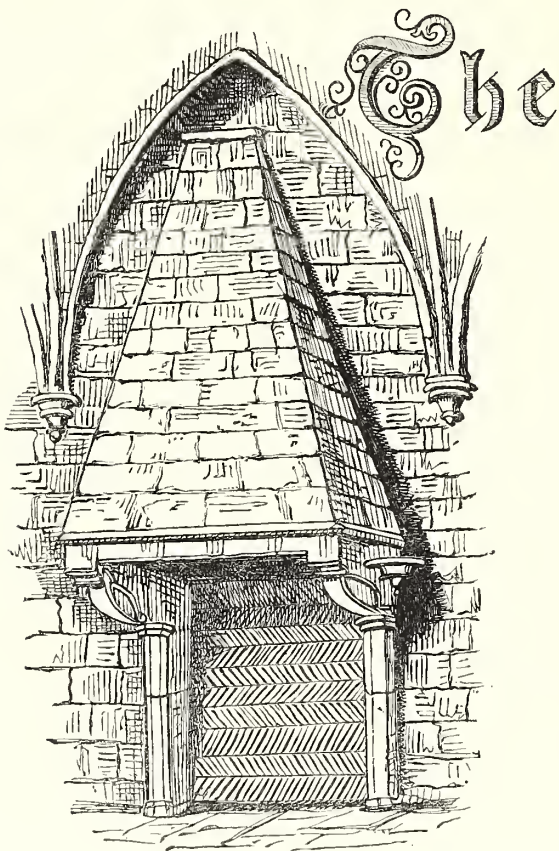
E originally formed one apartment, and was used as the refectory or dining hall, lighted by three windows towards the east: its size is about seventy-nine feet by twenty-five feet: the groined ceiling was supported in the centre by a range of four circular pillars. Since its first erection, the dining hall has been divided into two apartments by a wall of masonry, embedded in which the author discovered the base and part of the shaft of one of the pillars, as fresh as though it had just come from the mason's hands. The profile of the base mouldings are similar to those of the church pillars. The division wall might have been erected towards the dissolution of the Abbey, when the number of inmates was much reduced. There is a fire-place in the smaller apartment, which was evidently formed at the time the alterations were made after the dissolution, bricks being used in its construction. It has been a matter of some surprise that the dining hall should have been originally without a fire place, no remains of one being apparent, but, on minute examination of the masonry in the west side wall, there is to be seen the masonry of an old hooded flue, similar to that of the kitchen, the projecting part of which has been cut off, and the fire-place and flue filled in and plastered over. Level with the corbels, all round the room where the plastering is perfect, a frescoed band about five inches wide is to be seen, except the part above alluded to, where no frescoed band exists, evidently proving that that part was filled in since the original occupation of the room.

There are several recesses still existing in the same wall, which were doubtless used as lockers or cupboards. The buttery hatch represented in the woodcut, is in the south wall,



through which the dinners were passed conveniently from the kitchen, without subjecting the inmates of the hall to the annoyance of smell from the kitchen, the aperture being fitted up with a door on each side, the rebates for which are still existing. The doorway at the south-east corner of the room communicated through a lobby to the kitchen, and some other apartment that is now entirely destroyed.

The space that is termed the buttery and marked F on the plan, is not part of the original structure, as is evident from the difference of mortar used in the construction, the raking weathering also to be seen in the wall, at the end of the refectory, proves that a low roof or cloister formerly existed there.



The Kitchen, in consequence of the peculiarly constructed fire-place, forms one of the most attractive parts of the ruin. The earliest fire-place in this country is of the twelfth century, to which this example bears a striking resemblance. The brackets in the corners are supposed to have been for lights. The kitchen is about fifty feet long by eighteen feet six inches wide, independent of the enclosed spaces adjoining the south wall. These enclosed spaces give some probability to the supposition, that the drain from the fishponds, which runs immediately under, might have formed also a secret passageway. The enclosed spaces have no connection with the ground floor, but there is a small door in the corner of the dormitory over the kitchen, which has a direct communication down to the drain. To make the drain more convenient for the purpose of a secret passage, a hatch might have

been introduced at this point to pen back the surplus water of the ponds ; indeed, there are indications, by cuttings in the masonry, that such was the case. This hatch, also, at other times, might have answered another purpose, that of penning back the fish, by which the monks were enabled to supply their table without passing out of the gates, or the cook without moving from the kitchen. Considering the troubled times we are now alluding to, I think it is not stretching the imagination too far, to give the monks credit for such precautions.

The cloisters occupied the usual position, the south-west side of the church ; they extended round the south, west, and north walls, and part of the east. The lavatory was at the south-east corner of the cloisters.

The ruined building to the east is supposed to have been the abbot's apartments ; there is so little remaining, that it is difficult to assign names to the separate apartments. The large apartment might have been the hall, and the rooms over, from the superior finish of mouldings, were evidently the principal apartments. The small room at the south-east, having a buttery hatch, was probably the dining-room, and the part immediately adjoining, the kitchen.

The Terrace L is raised about two feet above the surface of the ground, and the doorway to the abbot's lodgings is blocked up to that height. The terrace was no doubt formed by the Marquis of Winchester, at the time the other alterations were made to the abbey. The wall, from the abbot's lodgings to the church, was built at the same time, also part of the other boundary walls of the garden. It is interesting to see in these walls a solitary nail here and there, and an occasional loop, by which the once young and vigorous branch of the peach or nectarine was suspended, the fruit of which graced the table and afforded pleasure to the eye and palate of the then inhabitants of the abbey, who have long since gone to habitations not made with hands, and enjoying delights, of which they might here, by the contemplation of nature, have had a kind of foretaste.

The buildings M and N were erected in the time of Elizabeth, apparently on old foundations. The centre portion formed the principal entrance, with an octagonal turret on each side for the gate-keeper or porter. At each end of this range of buildings are to be traced the foundations of a hexagonal turret, for a staircase, leading to the upper apartments. One peculiarity in this part of the ruin is worthy of remark, especially as it affords a hint to the architect of modern days, as a simple means of avoiding smoky chimneys. There are, in the front wall, no less than four fire-places, and each fire-place is constructed with two flues. This mode of construction is to be observed in other ancient buildings in this country, but I am not aware that the attention of architects has been drawn to the subject, which is rather surprising, considering the difficulty commonly experienced to avoid smoky chimneys. The double flue appears to be founded on highly scientific principles, and may be supposed to act as an inverted cyphon, the draft passing down one flue and up the other, the preponderating draught upwards, being in that flue opposite to the doorway or other principal opening. In summer time when the fires are not in use, the double flues could be also made available for ventilating purposes. There are some remains of brick walls to the north of the church of the same date as the above, but the ruins marked O are evidently of much earlier date, probably coeval with the foundation of the Abbey.

The alterations made in converting the Abbey into a private residence by the first proprietor, (the Marquis of Winchester,) are to be distinguished not only by the square headed Elizabethan window, but by the use of bricks in the construction, and the fine description of sand used in the mortar.

PLATE IV.

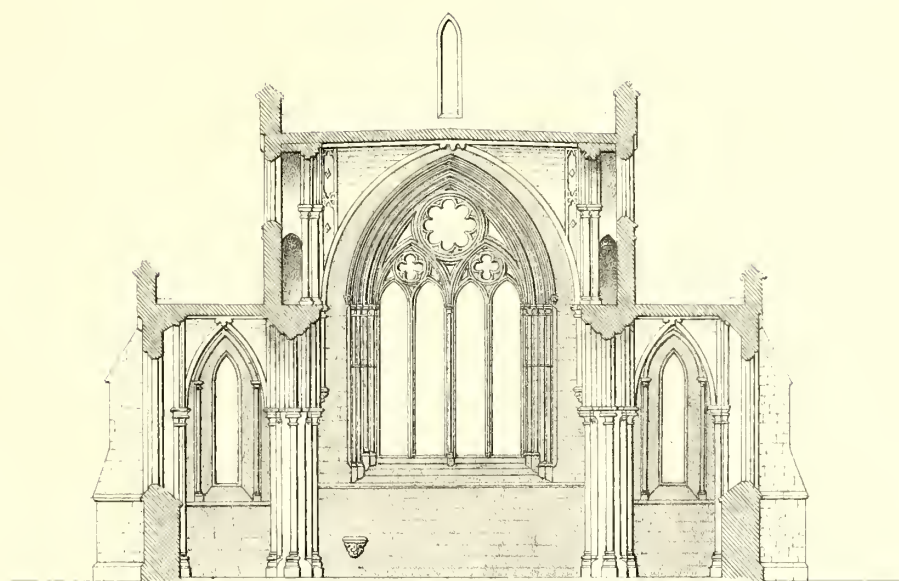
The application of the equilateral triangle in proportioning the transverse section is evident. In comparison with the side aisles, the nave is rather beyond the usual width, the deeply projecting buttresses, however, ensure ample resistance to the outward pressure of the groining. The elegantly proportioned window, (which, even in its mutilated state, up to the present day, causes an expression of admiration to escape from every beholder,) is here represented in its original proportions. Beneath the window is a projecting stone, although at present in a mutilated state: on examination a carved figure can be distinctly traced, which is represented in the accompanying cut. Being on the north side of the altar, it was doubtless used as a credence bracket.



As is usually the case, the earth on the outside of the church has considerably accumulated, so much so that the projecting plinth is quite concealed. In this section I have shown the ground at its former level.

PLATE V.

The beauty of the original structure, to the eye accustomed to examine geometrical drawings, can be here duly appreciated. The groining, from the tower eastward, varies only from that of the western nave, by the introduction of a double rib over each pillar, instead of a single one, and the space between the two ribs being divided into panels, with a boldly sculptured roset in each. The groining of the transepts partook of the decorated style, and is singular in consequence of the massive stone brackets, from which the groining sprung. Independent of the more recent style, it is evident, from the insertion of the masonry, that the groining of the transepts was introduced after the other parts of the building were finished.



0 10 20 30 40 50 Feet

112 & 113, latter to the Queen.

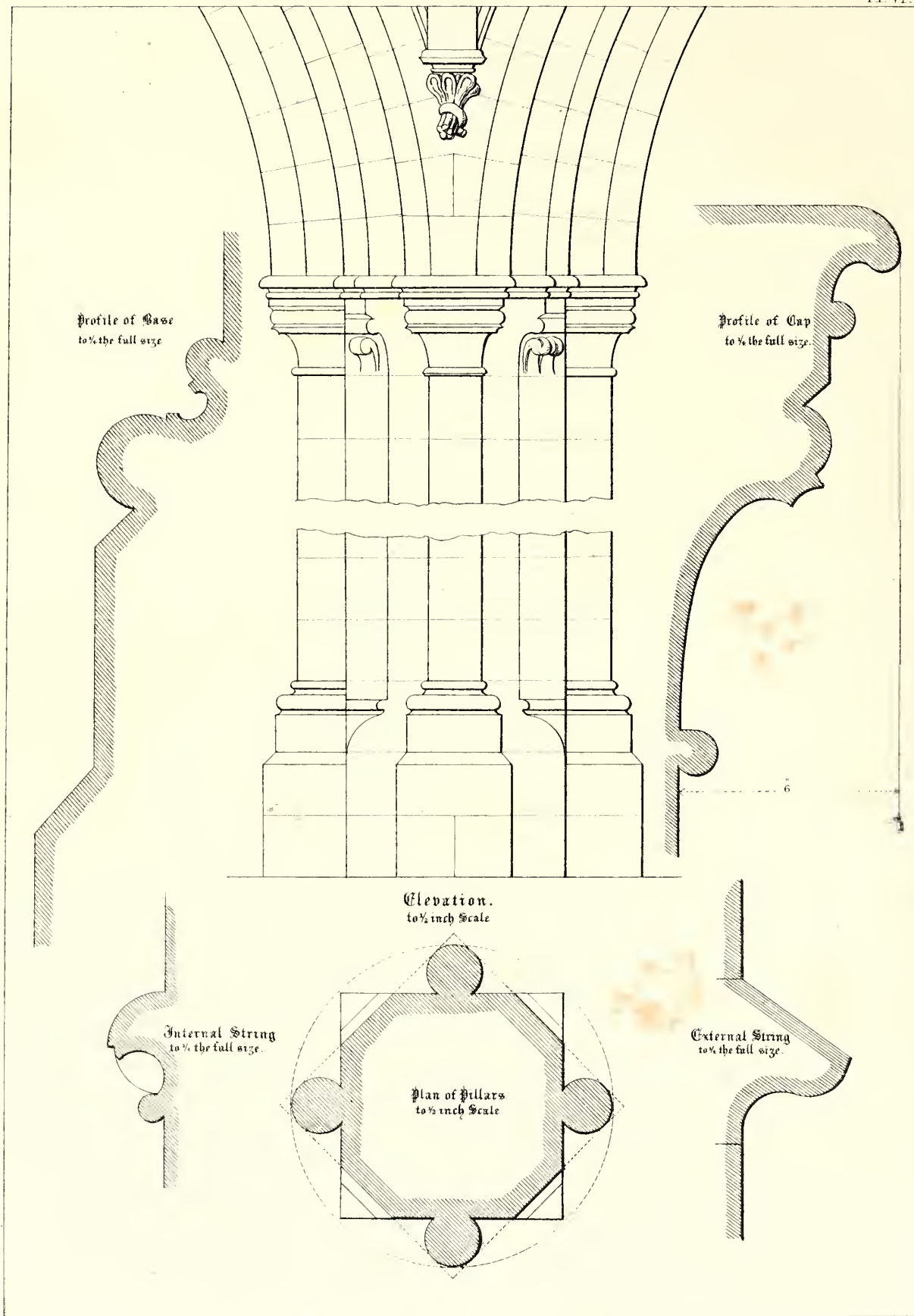
Section-looking East.



Longitudinal Section.

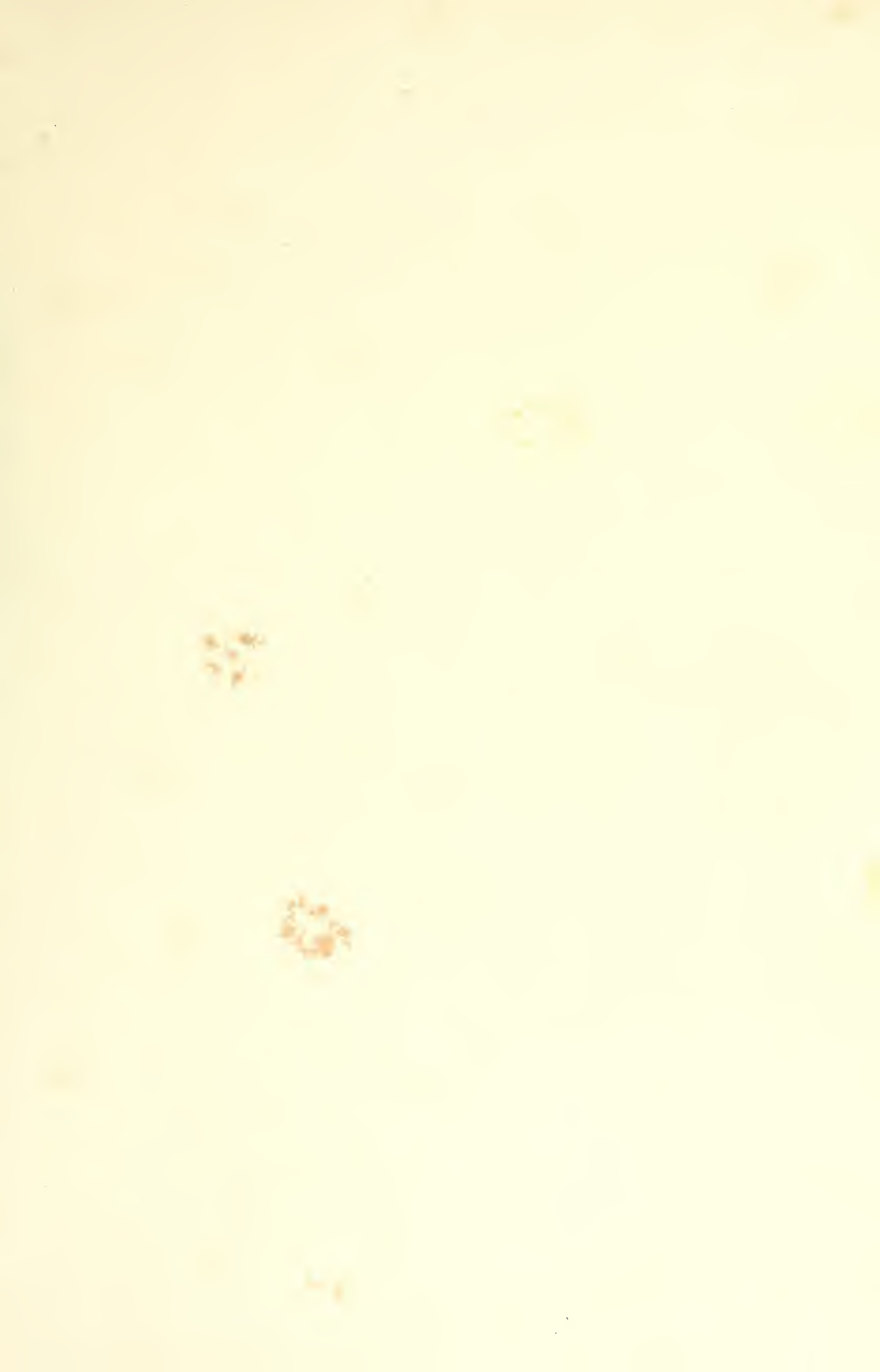


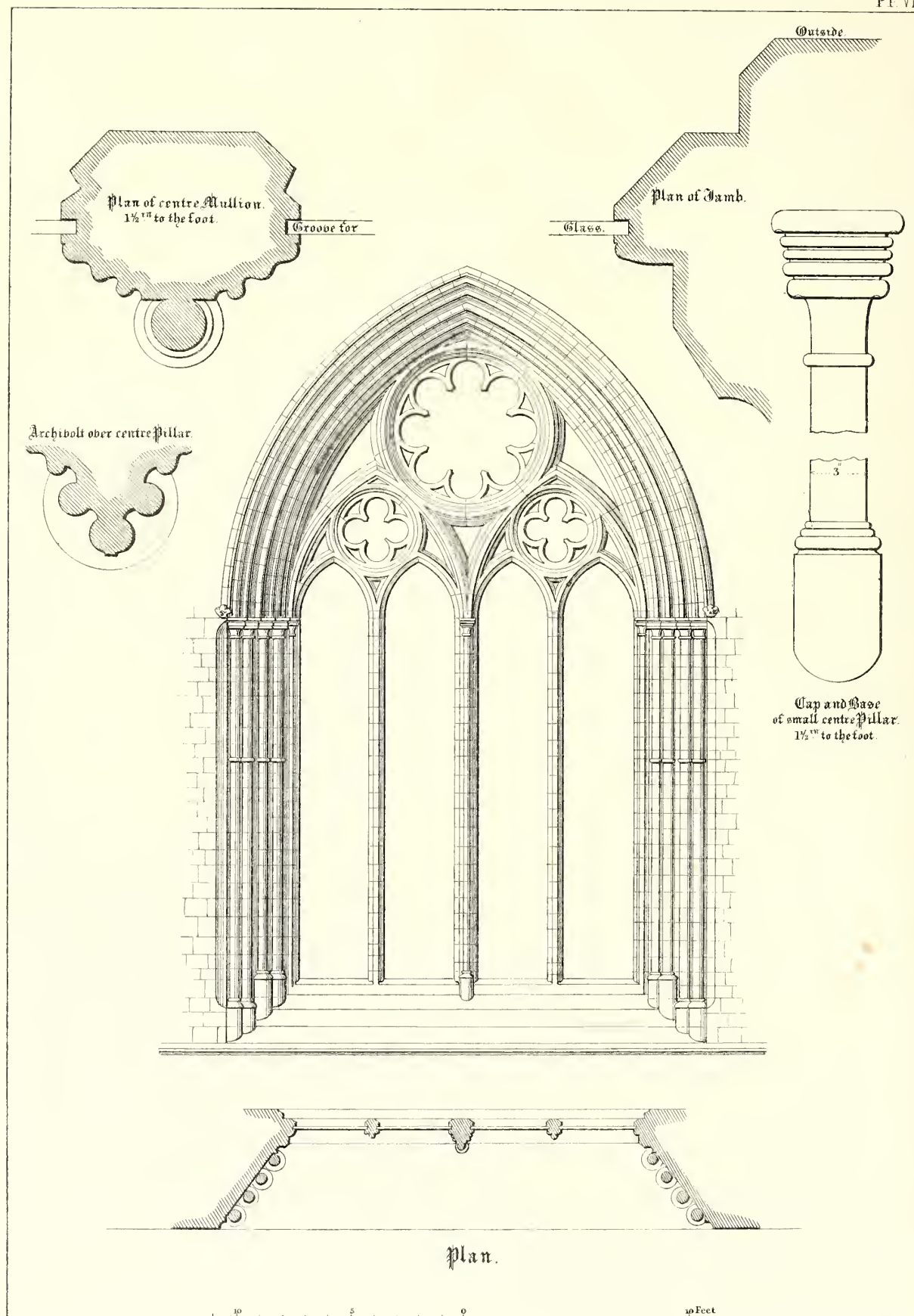




Day & Son Lith^{rs} to the Queen

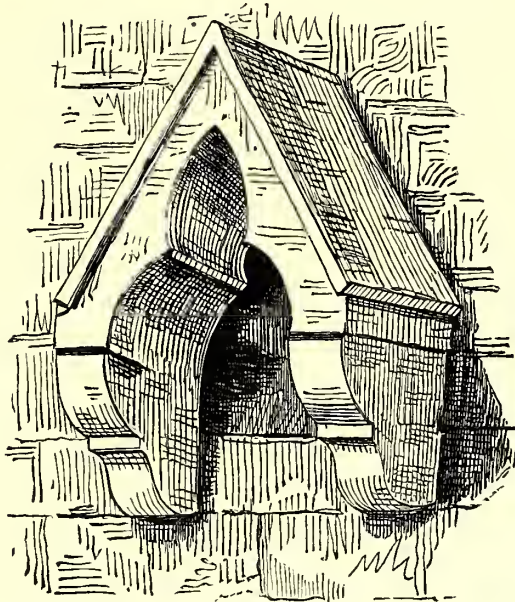
Details of Church Pillars, &c.





East Window.

On the outside of the south transept gable is the Bellcote, which is a small gable supported on brackets as here shewn.



The east end of the church was enriched externally with a series of small arches, supported on corbels immediately under the projecting parapet, one of which is represented in the accompanying cut.

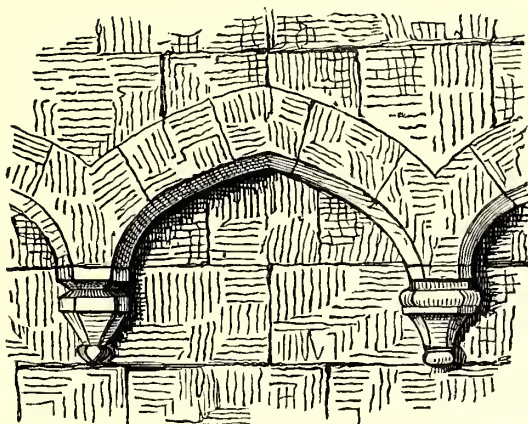


PLATE VI.

The main architectural features of the interior of the church, are here shewn in detail, to a large scale. The caps and bases to the large as well as the small pillars are very similar throughout the church, having scarcely any variation in either the number or form of the mouldings.

PLATE VII.

The much admired eastern window is here represented to a large scale, with the details of the several parts from actual measurements. Of this once beautiful window there remains, at the present time, only the centre mullion, with the foliated ring above, which latter is so much

decayed, that it can scarcely be expected to outstand the storms of another winter. To improve the effect, by giving greater apparent depth to the internal jambs of this window, the pillars are gradually diminished as they recede from the eye, which fact shows the great study and attention paid to produce effect, even by deceptive means.

PLATE VIII.

A view of the interior of the chapter house, as it originally existed, is here shown, gathered from the parts still remaining. The floor, however, proves to have been paved with Roman tiles, figured with the fleur-de-lis, and other devices, one of which is represented in Plate I.

PLATE IX.

A specimen of the painted glass that once decorated the windows of Netley still exists, and is in the possession of Mr. Bullar, of Southampton, by whose kindness I am enabled to introduce a plate representing one of the squares. It is here drawn to one-half the full size, the original being eighteen inches by nine inches. There are five others of the same size and style, but representing different subjects. The one here given represents the Virgin Mary being crowned by two angels. The grotesque figures occupying the spaces above and below, are curious accompaniments to such a subject. The other squares are of a similar character, and are thus described by Mr. Bullar:—

“The centre portion of one represents a monk kneeling, apparently in one of the courts, supplicating that his monastery may be saved from fire, part of which seems to be in flames: a vision of our Lord on the Cross is seen in the air.

“Another represents our Lord on the Cross, with Mary his mother and the apostle John on the right and left: the apostle holds a book closed and clasped.

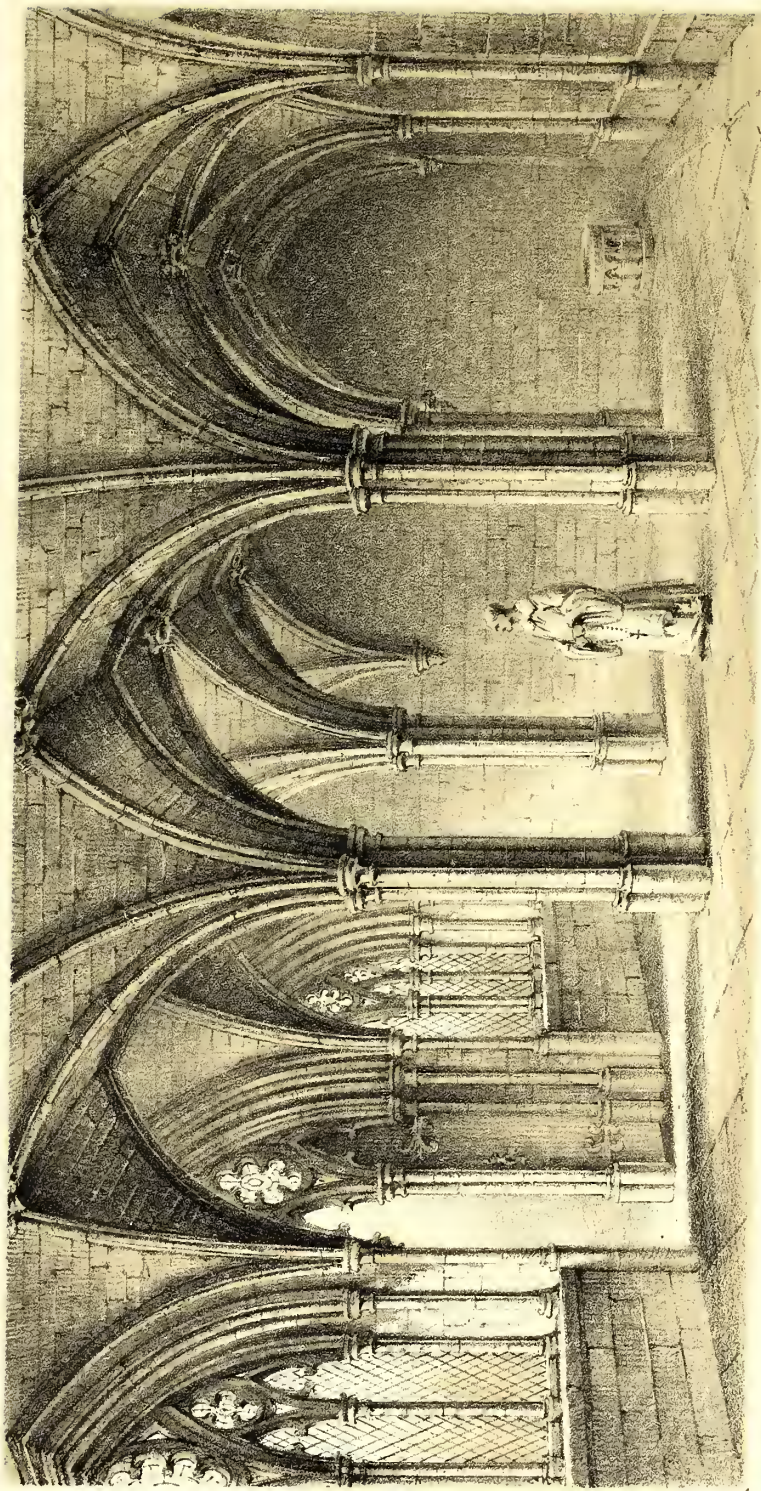
“Another exhibits the Virgin Mary holding the dead body of Jesus, as just taken from the cross.

“On another is portrayed the meeting of the Virgin Mary and Elizabeth, the mother of John the Baptist.

“The remaining subject is an abbot robed in a flowing garment, bordered with gold, with a mitre on his head and a crosier in his hand, holding, in a band, with a collar marked with crosses, a nondescript animal, which may be one of the dragon kind familiar to heralds.”

The accompaniments to the above subjects, represented on the diamond panes, form a striking picture of the low and degenerate state of the religious sentiments of the times.”

“On one of the diamond panes is represented a fox transfixed with an arrow, which has cut off one of its paws: another fox slinking off with its tail between its legs. In another place, two queer animals are represented, and a boar with a yoke or triangle round its neck, such as is used to prevent unruly swine from breaking through hedges.”



Day & Son, Lithrs, to the Queen.

The Chapter House,
as it originally existed.



The King and Queen with the Queen

Painted Glass.
From Netley Abbey

PLATE X.

A monumental brass, about nineteen inches square, which is supposed to have been affixed to a tomb in the church, is still preserved. The accompanying engraving is taken from the *Archæologia* in the British Museum, also the following description, extracted from a letter written by Dr. Latham, of Romsey, to the Rev. John Brand:—

“The plate represents a knight and his lady kneeling, with a scroll proceeding from the mouth of each. The words issuing from the man’s mouth are—‘*Una pecii a duo hanc requira ut ihabite in Domo Dui*’ (this one thing will I ask of the Lord, that I may dwell in the house of the Lord); and those from the mouth of the woman—‘*Tibi dixit cor meus exquisivit te facies mea facie tua*’ (my heart said unto thee, thy face will I seek). The sculptured parts are in slight relief, the intermediate field or ground cut or hatched out, leaving the figures, reading, &c., a bright and smooth surface, and the whole in so perfect a state, as to last for ages yet to come.

“It is observed in the *Archæologia* that the family of Belknap, as also those of Shelly, Butler, Mountford, Sudley, and others bear such a crest as the beacon, and we learn from Gwillum that the family of Dauntre have for arms, three beacons fired or, but how far any of these names had connexion with Netley remains for you to judge.

“JOHN LATHAM.”

“Romsey, September 17th, 1804.”

From the information obtained by Mr. Bullar, it appears that the beacon, enriched with a scroll bearing the inscription, “So have I cause,” is the crest of the Comptons and of the Beckingtons, the first of which is an ancient family name of Hampshire, and well known in the present day, a member of that family being a highly respected representative in Parliament for the southern division of the county. Sir Henry Compton, who died about 1589, married the daughter of Francis Hastings, Earl of Huntingdon, and this may have occasioned some of the Compton family to have been buried in the Abbey Church.

Three ancient seals of the Abbey are also represented in this plate, the two largest of which were appendant to a deed, dated 3rd Edward III., A.D. 1330. One is the abbot’s seal, representing an abbot holding a book in one hand and a crosier in the other, with this inscription abbreviated—“*Sigillum Abbatis Loci Sancti Edwardi*” (the Seal of the Abbot of St. Edward’s Place). The other is very much mutilated, and represents an abbot with two monks on each side of him: it bears the following inscription—“*S’ Commune Abbis Loci Sci Edwardi de Lettelye*” (the Common Seal of the Abbot of St. Edward’s Place, at Letley.) The hiatus is distinguished by a line drawn under the letters. The small seal represents the Virgin and child, and St. Edward with uplifted hands kneeling before them. Another small seal has a somewhat similar inscription—“*S’ Beate Marie de Stowe Sci Edwardi Sigillum beate Marie de Stowe Sancti Edwardi*” (the Seal of the blessed Mary of St. Edward’s Place).

ERRATA.

Page 5—line 6.—For reccently read recently.

Page 6—line 31.—For destributed read distributed.

Page 6—line 36.—For lactus read lætus.

Page 6—in the note.—For T. Chamberlayne, Esq. read W. Chamberlayne, Esq.

Page 8—line 1.—For neighbourhing read neighbouring.

Page 16—last line.—For tempered read distempered.

Page 17—line 7.—For writen read written.

Page 20—line 32.—For enlightened read enlightened.

Page 22—line 2.—For their read there.

Page 22—line 31.—For posession read possession.

Page 24—line 16.—For 1770 read 1700.

Page 27—line 24.—For visica read vesica.

Page 31—line 35.—For cyphon read syphon.





